THE SUMMARY OF NAHW

TRANSLATION OF

خُلاصَةُ النَّحو

Part: One

حصہ اوّل

Translated by:

Abul-Haramain Muhammad Sibtain Raza Attari

الحمدللہ رب العالمین والصلوۃ والسلام علی سیدالمرسلین۔

امابعدفاعوذباللہ من الشیطن الرجیم بسم اللہ الرحمن الرحیم۔

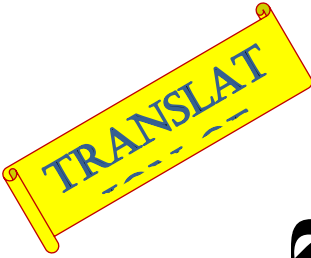
THE SUMMARY OF NAHW

(Part 1)

TRANSLAT

خلاصۃ النحو

(حصہ اول)

ABUL-HARAMAIN MOHAMMAD SIBTAIN RAZA ATTARI

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ABUL-HARAMAIN MOHAMMAD SIBTAIN RAZA ATTARI

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Terminologies (اصطلاحات)

1. One ـَ زَبَرْ (Zabr), one ـِ زِیْرْ (Zer) and one ـُ پِیْشْ (Paish) are known as حَرَکَتْ and all three حرکات are known as حَرَکَاتِثَلَاثَہْ and the letter having a حرکت is known as مُتَحَرِّکْ.
2. Two ـً زبر, two ـٍ زیر and two ـٌ پیش are known as تَنْوِیْنْ and the letter having a تنوین is known as مُنَوَّنْ.
3. One or two زبر is known as فَتْحَہْ, one or two زیر is known as کَسْرَہْ and one or two پیش is known as ضَمَّہْ, and the letter having فتحہ is known as مَفْتُوْحْ, the letter having کسرہ is known as مَکْسُوْرْ and the letter having ضمہ is known as مَضْمُوْمْ.
4. All letters from اَلِفْ to یَاءْ are known as حُرُوْفِتَہَجِّیْ or حُرُوْفِ ھِجَاءْ.
5. ا, و and ی are known as حروفعِلَّتْ and all other letters are known as حروفصَحِیْحْ.
6. This sign ـْ is known as سُکُوْنْ and the letter having سکون is known as سَاکِنْ.
7. The الف having a حرکت or سکون is known as ھَمْزَہْ.
8. That ہمزہزَائِدَہْ which is dropped in the condition of وصل (joining with other کلمہ) is known as ہمزہوَصْلِیَہْ and that ہمزہ which does not drop in the condition of وصل is known as ہمزہقَطْعِیَہْ and that ہمزہ which is not زَائِدَہْ is known as ہمزہاَصْلِیَہْ.
9. الفلام (اَلْ) is known as حَرْفِتَعْرِیْفْ and تنوین is known as حرفِتَنْکِیْرْ.

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10. Fourteen letters (حَقٌ كَاخَوْفُ عَجَبْ غَمْهَرِ) are known as حروفِ قَمَرِيَّهْ and all letters other than these are known as حروفِ شَمْسِيَّهْ.
11. If الف لام enters on such a حرف whose first letter is حرفِ شمسی, لام of اَلْ will be read after doing اِدْغَامْ in it.i.e. لام will not be pronounced: اَلشَّمْسُ.

ABUL-HARAMAIN MOHAMMAD SIBTAIN RAZA ATTARI

Preface مقدمه

Definition of نَحْو:

It is the knowledge of rules by which we come to know the condition of the end of اِسْمٌ, فِعْلٌ and حَرْفٌ and how to join them.

Topic of نحو:

Topic of نحو is the كَلمَة (word) and the كَلَام (speech).

غَرَض (reason) of نحو:

To protect oneself from making mistake in understanding the Quran and Hadith and to protect oneself from making verbal mistake in Arabic language.

تَسْمِيَة and وَجْهِتَسْمِيَة:

1. One of its meanings is the way and similar, it is known as عِلْمُالنَّحو because the one who knows this knowledge is following the way of Arabs and he can talk like them.
2. It is known as عِلْمُالِاعْرَاب because the discution in this knowledge is about اِعْرَاب of كلمه.

مَرتَبَة (Status) of نحو:

It should be learned after عِلْمُالصَّرْف and before عَلْمُالْبَلَاغتْ etc.

حُكْم (order) of نحو:

To learn the knowledge of نحو is وَاجِبعَلَىالْكِفَايَة.

مَايِهِالِاسْتِمْدَاد (that thing from which the rules of نحو are made and proved):

To make the rules of نحو and to prove them, the help is taken from Quran, Hadith and pure Arabic language.

ABDUL REHMAN MOHAMMAD SIBTAIN RAZA ATTARI

وَاضِعْ (Founder) of نحو:

There are three names who are the founders of the knowledge of نحو:

۱۔خلیفہ ثانی سیدنا عمر بن خطاب ۲۔خلیفہ رابع سیدنا علی بن ابی طالب

۳۔سیدنا ابو الاسود دؤلی (رِضْوَانُ اللہِ تَعَالٰی عَلَیْہِمْ اَجْمَعِیْنْ)

Famous نُحَاۃ (famous scholars and experts of this knowledge):

سیبویہ، خلیل، یونس، أخفش، قطرب، مازنی، زجاج، ابن کیسان، سیرافی، فارسی، ابن جنی

(These are known as بِصْرِیّیْنْ)

(These are known as کُوْفِیّیْنْ).کسائی، مبرد، فراء، ثعلب، محمد انباری

ABUL-HARAMAIN MOHAMMAD SIBTAIN RAZA ATTARI

Lesson No.1 الدرس الاول

Chapter about لفظ and its types

Whatever a human speaks is known as لَفْظٌ (word), the word which does not have a Meaning is known as مُهْمَلٌ:دَيْزٌ and the word which has a meaning is known as مَوْضُوْعٌ or مُسْتَعْمَلٌ: قَلَمٌ.

(Example according to English; easy peasy in this easy is موضوع and peasy is مهمل).

Types of موضوع:

There are two types of لفظِموضوع: 1. مُفْرَدٌ. 2. مُرَكَّبٌ.

Single موضوع word is known as مفرد or كلمه: جَمَلٌ. And the collection of more than one موضوع word is known as مركب: لَيْلَةُالْقَدْرِ،زَيْدٌجَالِسٌفِي الْمَسْجِدِ.

Types of مركب:

There are two types of مركب: 1. نَاقِصٌ.2. تَامٌ.

That مركب in which the speech is in complete is known as مركبِناقص or مركبِغَيْرِمُفِيْدٌ: مَاءُالْبَحْرِ, وَلَدٌصَغِيْرٌ. And that مركب in which the speech is complete is known as مركبِتام: اَللّٰهُأَحَدٌ،لَاتَكْذِبْ. مركبِتام is also known as مُرَكَّبِمُفِيْدٌ, جُمْلَةٌ and كَلَامٌ.

Types of جمله:

That جمله whose first part is اسم is known as جُمْلَةٌاِسْمِيَّةٌ: اَلْبُسْتَانُجَمِيْلٌ. And that جمله whose first part is فعل is known as جُمْلَةٌفِعْلِيَّةٌ: نَصَرَرَجُلٌ.

Likewise the جمله which can be considered as true or false is known as جملهخَبَرِيَّةٌ: اَنَاكَاتِبٌ. And the جمله which cannot be considered as true or false is known as جملهاِنْشَائِيَّةٌ: اُنْصُرْ.

Exercise No.1

Q.1. Explain the meaning of کلمہ and its types.

Q.2. Explain the types of لفظِ موضوع.

Q.3. How many are the types of مرکب?

Q.4. Explain the types of جملہ.

Exercise No.2

Correct the following sentences.

1. Meaningless کلمہ is known as مہمل.
2. موضوع word is known as مُفرد.
3. That جملہ whose first part is فعل is known as جملہ اسمیہ.
4. That جملہ which can be considered as true or false is known as جملہ انشائیہ.

Exercise No.3

A. Separate مفرد and مرکب.

١۔اَلْحَیَاءُ.   ٢۔رَسُوْلُنَا.   ٣۔اَلرَّجَاءُ.   ٤۔رَبُّ الْعٰلَمِیْنَ.   ٥۔اِلصِّدْقُ. ٦۔عَبْدٌمُؤْمِنٌ.   ٧۔اَلْاَمَانَةُ.   ٨۔نَاقَةُاللهِ.   ٩۔اَلصَّومُ جُنَّةٌ.   ١٠۔اَلْاِیْمَانُ.

١١۔اَلصَّلَاةُنُوْرُالْمُؤْمِنِ.   ١٢۔اِنَّ اللّٰهَ عَلٰی كُلِّ شَیْءٍقَدِیْرٌ

B. Separate مرکبِ ناقص and مرکبِ تام.

١۔اَلدُّعَاءُمُخُّ الْعِبَادَةِ. ٢۔اَلطُّهُوْرُشَطْرُالْاِیْمَانِ.   ٣۔عُقُوْقُ الْوَالِدَیْنِ كَبِیْرَةٌ.

٤۔اَلیَمِیْنُ الْغَمُوْسُ.   ٥۔اَلْمُؤْمِنُ مِرْآةُالْمُؤْمِنِ.   ٦۔سَیِّدُالْقَوْمِ خَادِمُهُمْ.

٧۔طَلَبُ الْعِلْمِ فَرِیْضَةٌ.   ٨۔اَلْبَرَكَةُمَعَ اَكَابِرِكُمْ.   ٩۔اَمَةٌمُؤْمِنَةٌ.

١٠۔لَایَدْخُلُ الْجَنَّةَقَاطِعٌ.   ١١۔اَلْعِلْمُ النَّافِعُ.   ١٢۔اَلزَّكَاةُقَنْطَرَةُ الْاِسْلَامِ.

ABUL KARAM ALI MOHAMMAD SIBTAIN RAZA ATTARI

Lesson No.2 الدرس الثانی

Chapter about حرف، فعل، اسم and their signs

Types of کلمہ:

There are three types of کلمہ: 1. اِسْمٌ. 2. فِعْلٌ. 3. حَرْفٌ.

That کلمہ which shows it's meaning itself whithout having any tense is known as اسم: قَلَمٌ. That کلمہ which shows its meaning itself with a tense is known as فعل: سَارَ،يَسِيْرُ. And that کلمہ which does not show its meaning without joining with any other کلمہ is known as حرف: مِنْ،اِلىٰ.

Note:

There are three tenses:

1. مَاضِيْ (Past). 2. حَالْ (Present). 3. مُسْتَقْبِلْ (Future).

Signs of اسم:

1. Having الف لام in the beginning: اَلْقَلَمُ. 2. Having حرفِ جَرّ in the beginning: فِيْ دَارٍ. 3. Having جَرّ at the end: وَلَدُزَيْدٍ. 4. Having تنوِين at the end: رَجُلٌ. 5. Having ۃ at the end: كُرَّاسَةٌ.

Note:

الف لام and تنوین cannot gather at one time on an اسم.

Signs of فعل:

1. to 3. Having قَدْ, سَ or سَوْفَ in the beginning: قَدْسَمِعَ،سَيَعْلَمُ،سَوْفَ يَعْلَمُوْنَ. 4. to 7. Being مَاضِيْ,مُضَارِعْ,اَمْرْ or نَهِيْ: ذَهَبَ،يَذْهَبُ،اِذْهَبْ،لَاتَذْهَبْ.

Signs of حرف:

Not having a sign of اسم and فعل is the sign of حرف: مِنْ،فِيْ.

ABDUL-REHMAN MOHAMMAD SIBT AL-ATTARI

Exercise No.1

Q.1. Explain the types of كلمه with their definitions.

Q.2. Describe the signs of اسم, فعل and حرف.

Q.3. On which اسم, الفلام and تنوین can gather?

Exercise No.2

Correct the following sentences.

1. That كلمه which shows its meaning itself is known as اسم.
2. الفلام in the beginning of an اسم and تنوین at the end can gather.
3. قَد, سَ and تنوین are the signs of فعل.
4. There is no sign of حرف.

Exercise No.3

Separate اسم, فعل and حرف and also mention signs of اسم and فعل.

١۔سَیَجِیْءُ. ٢۔كَافِرٌ. ٣۔اَلنّارُ. ۴۔فِیْ. ۵۔قَدْسَرَقَ. ٦۔اَخٌ.

٧۔لَاتَكْذِبْ. ٨۔عَلیٰ. ٩۔قَالَ. ١٠۔اَلْقَوْمُ. ١١۔سَمِعَ. ١٢۔قَافِلَةٌ.

١٣۔سَوْفَ تَعْلَمُ. ١۴۔جَنَّةٌ. ١۵۔یَنْظُرُ. ١٦۔اَلصِّرَاطُ. ١٧۔اُنْصُرْ.

ABUL-HARAMAIN MOHAMMAD SIBTAIN RAZA ATTARI

Lesson No.3 الدرس الثالث

Chapter about معرفه and نکرہ

That اسم from which a specific thing is understood is known as مَعْرِفَه: اَنَا،زَيْدٌ. And that اسم from which a specific thing is not understood is known as نَكِرَة: حَجَرٌ.

Types of معرفه:

There are seven types of اسم‌معرفه:

1. **اسم‌ضَمِيْرٌ:** That اسم which denotes مُتَكَلِّمْ (first person), مُخَاطَبْ (second person) or غَائِبْ (third person): أَنَا،اَنْتَ،هُوَ. اسمِ‌ضمیر is also known as مُضْمَرْ.

Note:

Every اسم other than اسمِ‌ضمیر is known as اسمِ‌ظَاهِرْ or مُظْهَرْ.

2. **اسم‌عَلَمْ:** That اسم which is the name of a specific person, place or a thing: بَكْرٌ،مَكَّةُ،اَلنَّحْوُ.
3. **اسم‌اِشَارَة:** That اسم with which something is indicated: هٰذَا، هٰذِهِ.
4. **اسم‌مَوْصُوْلْ:** That اسم which becomes a part of a جمله after joining with the جمله after it: اَلَّذِيْ،اَلَّتِيْ.
5. **مُعَرَّفْ‌بِالَّلَامْ:** That اسم which has الف‌لام in the beginning: اَلْكِتَابُ.
6. **مُعَرَّفْ‌بِالْاِضَافَة:** That اسم which is مضاف towardsa معرفه: قَلَمُ‌زَيْدٍ.
7. **مُعَرَّفْ‌بِالنِّدَاء:** That اسم which has any حرفِ‌نِدَا in the beginning: يَارَجُلُ.

Note:

All اسماء other than معرفه are نکرہ: عَبْدٌ،مُؤْمِنٌ،طِفْلٌ،رَجُلٌ.

ABDUL KHALIQ RAWAJ MOHAMMAD SIBTAIN RAZA ATTARI

Exercise No.1

Q.1. What are معرفہ and نکرہ?

Q.2. How many and what are the types of معرفہ?

Q.3. What are the other names of اسمِ ضمیر and اسمِ ظاہر?

Q.4. What is معرف باللاضافۃ?

Q.5. What is علم?

Exercise No.2

Correct the following sentences.

1. That اسم from which a specific thing is understood is known as نکرہ.
2. That اسم which has لام in the beginning is known as معرف باللام.
3. That اسم which is مضاف is known as معرف باللاضافۃ.
4. Only that اسم which has یا in the beginning is known as معرف بالندا.

Exercise No.3

Separate نکرہ and معرفہ and also specify the types of معرفہ.

۱۔جَامِعَۃٌ. ۲۔اَلَّذِیْنَ. ۳۔ھُمْ. ۴۔عُمَرُ. ۵۔اُسْتَاذٌ.

۶۔اَلدَّرْسُ. ۷۔اَلْجَنَّۃُ. ۸۔نَحْنُ. ۹۔قَلَمُ وَلَدٍ. ۱۰۔ذٰلِکَ.

۱۱۔عُثْمَانُ. ۱۲۔بَابٌ. ۱۳۔بَیْتٌ. ۱۴۔غُلَامُ زَیْدٍ.

۱۵۔رُمَّانٌ. ۱۶۔حُلْوٌّ. ۱۷۔ھٰذَا. ۱۸۔عَلِیٌّ. ۱۹۔تِلْکَ.

۲۰۔ثَمَرٌ. ۲۱۔شَجَرٌ. ۲۲۔یَانَبِیُّ. ۲۳۔کُتُبٌ. ۲۴۔اِیَّاکَ.

ABDUL HANNAN MOHAMMAD SIBTAIN RAZA ATTARI

Lesson No.4 الدرس الرابع

Chapter about مذکر and مؤنث

That اسم which does not have any sign of تَانِيْث is known as مُذَكَّر: غُلَامٌ. And that اسم which has a sign of تانيث is known as مُؤَنَّث: اِمْرَأَةٌ,ظُلْمَةٌ.

Signs of تانيث:

There are three signs of تانيث:

1. ة: بَقَرَةٌ. 2. اَلِفْ مَقْصُوْرَهْ: بُشْرى. 3. اَلِفْ مَمْدُوْدَهْ: صَفْرَاءُ.

Note:

If there is no هَمْزَهْ after الف at the end of an اسم it is known as الفِ مقصوره: صُغْرٰی. And if there is همزه after الف, it is known as الفِ ممدوده: حَمْرَاءُ.

Types of مؤنث:

There are two types of مؤنث: 1. مؤنث حَقِيْقِیْ. 2. مؤنث لَفْظِیْ.

That مؤنث which has a male is known as مؤنثِ حقيقی: مَرْأَةٌ. And that مؤنث which does not have a male is known as مؤنثِ لفظی: وَرَقَةٌ.

Rules:

1. Those اسماء which are used only for مؤنث, they are مؤنث: أُمٌ, أُخْتٌ, بِنْتٌ, زَيْنَبُ, مَرْيَمُ etc.
2. Some اسماء do not have any sign of تانيث but they are مؤنث:
   أَرْضٌ,شَمْسٌ, دَارٌ, نَارٌ etc. (اسماء like this are known as مؤنث سِمَاعِیْ.

ABDUL HARAMAIN MOHAMMAD SIBTAIN RAZA ATTARI

3. Some اسماء are used as both, مذکر and مؤنث: طَرِیْقٌ, سَبِیْلٌ, حَالٌ etc.
4. That اسم which is the name of a مذکر or is used only for مذکر it will be مذکر even if it has ۃ: طَلْحَۃُ،خَلِیْفَۃٌ.

Exercise No.1

Q.1. What are مذکر and مؤنث?

Q.2. How many are the signs of تانیث? Explain them.

Q.3. What are الفِمقصورہ and الفِممدودہ?

Q.4. What are مؤنثِحقیقی and مؤنثِلفظی?

Exercise No.2

Correct the following sentences.

1. If there is ھمزہ after الف at the end of an اسم, it is known as الفِمقصورہ.
2. That مذکر which has its opposite male gender is known as مؤنثِحقیقی.
3. مؤنث has تاء (ۃ) at the end always.

Exercise No.3

A. Separate مذکر and مؤنث.

۱۔اَلْقُرْآنُ. ۲۔اُسَامَۃُ. ۳۔شَمْسٌ. ۴۔بَیْتٌ. ۵۔وَلَدٌ. ۶۔زَیْنَبُ.

۷۔دَارٌ. ۸۔اُمٌّ. ۹۔نَارٌ. ۱۰۔خَلِیْفَۃٌ. ۱۱۔رَجُلٌ.۱۲۔شَاۃٌ.

B. Separate مؤنثِحقیقی and مؤنثِلفظی from the following اسماء.

۱۔نَاقَۃٌ. ۲۔رِجْلٌ. ۳۔صَحْرَاءُ. ۴۔بَقَرَۃٌ. ۵۔دَارٌ. ۶۔مُرْضِعٌ. ۷۔اِمْرَاَۃٌ. ۸۔عَیْنٌ. ۹۔اِبْنَۃٌ. ۱۰۔ھِنْدٌ. ۱۱۔لُغَۃٌ.

۱۲۔فَاطِمَۃُ. ۱۳۔اَتَانٌ. ۱۴۔صُغْرٰی. ۱۵۔حَائِضٌ. ۱۶۔خَمْرٌ.

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Lesson No.5 الدرس الخامس

Chapter about واحد, تثنیہ and جمع

According to counting, اسم has three types:

1. وَاحِدٌ. 2. تَثْنِيَهْ. 3. جَمَعْ.

That اسم from which only one individual of anything is understood is known as واحد or مفرد: مُسْلِمٌ. That اسم from which two individuals are understood is known as تثنیہ or مُثَنّٰی: مُسْلِمَانِ. And that اسم from which more than two individuals are understood is known as جمع or مَجْمُوْعٌ: مُسْلِمُوْنَ.

Types of جمع:

There are two types of جمع: 1. جمعسَالِمْ. 2. جمعمُكَسَّرْ.

That جمع in which the صیغہ of واحد remains on its original condition is known as جمعسالم or جمعتَصْحِيْحْ: زَاهِدُوْنَ،زَاهِدِيْنَ،هِنْدَاتٌ. And that جمع in which the صیغہ of واحد does not remain on its original condition is known as جمعمکسر or جمعتَكْسِيْرْ: أَنْهَارٌ.

Types of جمعسالم:

There are two types of جمعسالم:

1. جمعمذکرسالم. 2. جمعمؤنثسالم.

That جمع which is made by adding واؤ and نون or یاء and نون at the end of واحد is known as جمعمذکرسالم: صَالِحُوْنَ, صَالِحِيْنَ.
And that جمع which is made by adding الف and تاء at the end of واحد is known as جمعمؤنثسالم: صَالِحَاتٌ, صَالِحَاتٍ.

Types of جمع according to Number:

There are two types of جمع according to number:

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1. جمع قلت. 2. جمع کثرت.

That جمع which is made for three to ten is known as جمع قلت: أَقْلَامٌ. And that جمع which is made for eleven to unlimited is known as جمع کثرت: کُتُبٌ, مَسَاجِدُ.

Rules:

1. By adding (ـَانِ or ـَيْنِ) at the end of اسم واحد, it becomes تثنیہ: مُسْلِمَانِ or مُسْلِمَيْنِ from مُسْلِمٌ.
2. By adding (ـُوْنَ or ـِيْنَ) at the end of اسم واحد, it becomes جمع مذکر سالم: مُسْلِمُوْنَ or مُسْلِمِيْنَ from مُسْلِمٌ.
3. By adding (ـَاتٌ or ـَاتٍ) at the end of اسم واحد, it becomes جمع مؤنث سالم: مُسْلِمَاتٌ or مُسْلِمَاتٍ from مُسْلِمَةٌ.
4. There are following six scales of جمع مکسر:

   أَفْعَالٌ:أَقْلَامٌ. فِعْلَةٌ:غِلْمَةٌ. أَفْعُلٌ:أَنْفُسٌ. أَفْعِلَةٌ:أَلْسِنَةٌ.

   جمع مذکر سالم:مُسْلِمُوْنَ. جمع مؤنث سالم:مُسْلِمَاتٌ.

   And there are many scales of جمع کثرت. Some of them are as follows:

   أَفْعِلَاءُ:أَصْدِقَاءُ. فُعُلٌ:مُدُنٌ. فِعَلٌ:فِرَقٌ. فَعَلَةٌ:بَرَرَةٌ. .

   فُعُوْلٌ:قُلُوْبٌ. فِعْلَانٌ:جِيْرَانٌ. فَعْلٰى:قَتْلٰى. فَعَالِلُ:دَرَاهِمُ. مَفَاعِلُ:مَسَاجِدُ.
5. Any اسم which is not جمع but it gives the meaning of جمع is known as اسم جمع: رَهْطٌ،قَوْمٌ.

Exercise No.1

Q.1. How many and what are the types of اسم according to counting?

Q.2. What are جمع سالم and جمع مکسر?

Q.3. What are جمع مذکر سالم and جمع مؤنث سالم?

Q.4. What are جمع قلت and جمع کثرت?

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Q.5. What is اسمِ جمع?

Exercise No.2

Correct the following sentences.

1. That اسم from which more than two individuals are understood is known as جمع سالم.
2. That اسم which gives the meaning of جمع is known as اسمِ جمع.
3. That اسم which has الف and تا at the end is known as جمع مونث سالم.

Exercise No.3

A. Separate واحد, تثنیه and جمع.

١ـاَلْسُنٌ. ٢ـجَنَّتَانِ. ٣ـجَيْشٌ. ٤ـاَرْغِفَةٌ. ٥ـقَلَمٌ. ٦ـقَوْمٌ.

٧ـفِيْرَانٌ. ٨ـمُسْلِمَةٌ. ٩ـذَوَاتٌ. ١٠ـقَافِلَةٌ. ١١ـ

دَوَاةٌ. ١٢ـرَهْطٌ. ١٣ـاَطْفَالٌ. ١٤ـمَنَازِلُ. ١٥ـنِيْرَانٌ. ١٦ـ

اَبْوَابٌ. ١٧ـمُؤْمِنُوْنَ.

B. Separate جمع سالم and جمع مکسر.

١ـصُحُفٌ. ٢ـشَجَرَاتٌ. ٣ـمَرْضٰى. ٤ـقُلُوْبٌ. ٥ـصَادِقُوْنَ. ٦ـ

مَكَاتِبُ. ٧ـاَنْفُسٌ. ٨ـرَاجِعُوْنَ. ٩ـمَدَارِسُ. ١٠ـجَهَلَةٌ. ١١ـ

سُجَّدٌ. ١٢ـاَفْضَلُوْنَ. ١٣ـمَسَاكِنُ. ١٤ـأَقْوِلَةٌ. ١٥ـمُسْلِمَاتٌ.

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Lesson No.6 الدرس السادس

Chapter about مرکب اضافی

That مرکبِ ناقص in which one اسم is related to another اسم is known as مرکبِ اِضَافِی: رَسُوْلُ اللّٰہِ. The first اسم is known as مُضَاف and the second is known as مُضَافُ اِلَیْہ.

Rules:

1. تنوین and الف لام cannot come on مضاف, both can come on مضاف الیہ but only one at a time: وَلَدُ الرَّجلِ, وَلَدُرَجُلٍ.
2. If مضاف is تثنیہ or جمع, نون of تثنیہ and جمع will be dropped: وَلَدَارَجُلٍ، مُسْلِمُوالْمَدِیْنَۃِ.
3. اعراب of مضاف changes and مضاف الیہ will be always مجرور: جَاءَغُلَامُ زَیْدٍ، رَأَیْتُ غُلَامَ زَیْدٍ، نَظَرْتُ اِلیٰ غُلَامِ زَیْدٍ.
4. There can be more than one مضاف and مضاف الیہ in one تَرْکِیْب (sentence): قَلَمُ وَلَدِ زَیْدٍ، فَرَسُ وَلَدِ وَزِیْرِ الْمَلِکِ.
5. The نکرہ which is مضاف towards another نکرہ becomes نکرہ مَخْصُوْصَہ: قَلَمُ وَلَدٍ. And the نکرہ which is مضاف towards a معرفہ becomes معرفہ: قَلَمُ زَیْدٍ.
6. In Urdu مضاف الیہ comes first then مضاف but in Arabic مضاف comes first then مضاف الیہ: مَاءُ النَّھْرِ (نہر کا پانی) (water of river). (In English it is same like Arabic)

Exercise No.1

Q.1. What are مرکبِ اضافی, مضاف and مضاف الیہ?

Q.2. What thing cannot come on مضاف?

Q.3. In which condition نون of تثنیہ and جمع مذکرسالم drops?

Q.4. What are the اعراب of مضاف and مضاف الیہ?

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Exercise No.2

Correct the following sentences.

1. First اسم of مرکب is known as مضاف.
2. تنوین and الفلام cannot come on مضاف الیہ.
3. If مضاف is تثنیہ or جمع, نون drops from its end.
4. مضاف is always مرفوع and مضاف الیہ is always مجرور.

Exercise No.3

A. Separate مضاف and مضاف الیہ from the following sentences.

١۔مُحَمَّدٌرَسُوْلُ اللهِ. ٢۔اَلْمُؤْمِنُ يَنْظُرُبِنُوْرِ اللهِ. ٣۔هٰذَاكِتَابُ الْوُضُوْءِ.

٤۔جَاءَوَلَدَازَيْدٍ. ٥۔اَللّٰهُ رَبُّ النَّاسِ. ٦۔آفَةُالْعِلْمِ النِّسْيَانُ.

B. Correct the following sentences.

١۔رَاَيْتُ غُلَامَ زَيْدٌ. ٢۔وَلَدَانِ خَالِدٍحَضَرَا. ٣۔جَاءَمُسْلِمُوْنَ الْهِنْدِ.

٤۔فُتِحَ بَابُ الدَّارَ. ٥۔هٰؤُلَاءِجِيْرَانُ زَيْدٍ. ٦۔قَالَ بَنُوْنَ بَكْرٍ. ٧۔هٰذَاقَلَمُ الْوَلَدِ.

٨۔اَلْبُسْتَانُ الدِّارِوَاسِعٌ. ٩۔نَامَ مَسَاكِيْ بَلَدٍ.

C. Make مرکبِ اضافی from the following two اسماء according to the rules.

كِتَابٌ،اَللهُ. اَلرَّبُّ،اَلْعَالَمُ. اَلْعُقُوْقُ،اَلْوَالِدُ. اَلْغُلَامَانِ،زَيْدٌ.

لَبَنٌ،شَاةٌ. اَلْمَاءُ،اَلْبَحْرُ. اَلْفِيْرَانُ،بَيْتٌ. اَللَّبَنُ،اَلْبَقَرُ.

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Lesson No.7 الدرس السابع

Chapter about مرکب توصیفی

That مرکبِ ناقص whose second part is showing a quality (goodness or badness etc.) of the first part is known as مرکبِ تَوْصِیْفِی: رَجُلٌ صَالِحٌ، رَجُلٌ فَاسِقٌ، حَجَرٌ أَسْوَدُ. The first part of مرکب توصیفی is known as مَوْصُوْفٌ and the second part is known as صِفَتٌ.

Rules:

1. In Urdu صفت comes first then موصوف comes but in Arabic موصوف comes first then صفت comes (In English صفت comes first then موصوف comes):
   طِفْلٌ جَمِیْلٌ (خوبصورت بچه) (beautiful child).
2. صفت is sometimes مفرد and sometimes جمله, If صفت is مفرد (not جمله), it must be according to موصوف in ten things: افراد, تثنیه and جمع: رَجُلٌ عَالِمٌ, رَجُلَانِ عَالِمَانِ, رِجَالٌ عُلَمَاءُ. رفع, نصب and جر: رَجُلٌ عَالِمٌ, رَجُلًا عَالِمًا, رَجُلٍ عَالِمٍ. تذکیر and تانیث: رَجُلٌ عَالِمٌ, اِمْرَأَةٌ عَالِمَةٌ. And تنکیر and تعریف: رَجُلٌ عَالِمٌ, اَلرَّجُلُ الْعَالِمُ.
3. If صفت is جمله, there must be a ضمیر according to موصوف in it: جَاءَ رَجُلٌ أَبُوْهُ عَالِمٌ, ذَهَبَتْ اِمْرَأَةٌ أَبُوْهَا عَالِمٌ.
4. If موصوف is جمع مکسر of غیر عاقل or مؤنث عاقل, its صفت can be واحد مؤنث or جمع مؤنث: أَشْجَارٌ مُثْمِرَةٌ, نِسَاءٌ عَاقِلَاتٌ.
5. If موصوف is جمع مکسر of مذکر عاقل, its صفت can be واحد مؤنث or جمع مذکر: أَطْفَالٌ صَغِیْرَةٌ, رِجَالٌ کِبَارٌ.

Note:

There are also two types of مرکبِ ناقص:

1. مرکبِ بِنَائِی 2. مرکبِ مَزْجِیْ

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That مرکبِ ناقص which is made one کلمہ and its second part contains a حرف is known as مرکبِ بِنَائِی or مرکبِ تَعْدَادِی: أَحَدَعَشَرَ, تِسْعَةَعَشَرَ (These are actually اَحَدْوَعَشَرٌ and تِسْعَةٌوَعَشَرٌ).

That مرکبِ ناقص which is made one کلمہ and its second part does not contain any حرف is known as مرکبِ مَزْجِی or مرکبِ مَنَعْ صَرْف: بَعْلَبَکُّ.

Exercise No.1

Q.1. What are مرکبِ توصیفی, مرکبِ بنائی, مرکبِ منع صرف?

Q.2. What are موصوف and صفت?

Q.3. If صفت is مفرد, in howmany things it will be according to موصوف?

Q.4. If صفت is جملہ, what thing is necessary in it?

Exercise No.2

Correct the following sentences.

1. Every صفت will be according to موصوف in ten things.
2. If موصوف is جمع مکسر of غیرعاقل, its صفت can be واحدمذکر or جمع مذکر.
3. That مرکب which is made one کلمہ is known as مرکبِ بنائی.

Exercise No.3

A. Separate موصوف and صفت from the following sentences.

۱۔جَاءَرَجُلٌ یَّخَافُ. ۲۔صَامَ وَلَدٌصَالِحٌ. ۳۔هٰذِهٖ نَاقَةٌيَعْمَلَةٌ. ۴۔هٰذَايَوْمٌ عَظِيْمٌ. ۵۔اَلْقُرْآنُ الْكَرِيْمُ كَلَامُ اللهِ. ۶۔اَوْلَادٌصِغَارٌنَائِمُوْنَ. ۷۔تِلْكَ اَيَّامٌ مَعْدُوْدَاتٌ. ۸۔رَاَيْتُ رِجَالًا كَثِيْرَةً. ۹۔اَلْقَنَاعَةُمَالٌ لَايَنْفُدُ.

B. Correct the following sentences.

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١۔نَامَ اَطْفَالٌ صَغِيْرٌ. ٢۔جَاءَ الرَّجُلُ صَالِحٌ. ٣۔رَاَيْتُ الْبَلَدَ الْكَرِيْمِ.

٤۔هٰذِهٖ كُتُبٌ مُفِيْدُوْنَ. ٥۔شَرِبْتُ مَاءً عَذْبٌ. ٦۔نَصَرَ زَيْدٌ عَالِمٌ.

C. Make مرکبِ توصیفی from following two words according to the rules.

اَلْآيَةُ، بَيِّنَةٌ. اَلْبِئْرُ، عَمِيْقَةٌ. اَلشَّمْسُ، طَالِعَةٌ. سَرِيْرٌ، مَرْفُوْعٌ. جَنَّةٌ، اَلْعَالِيَةُ. اَلرُّسُلُ، كِرَامٌ. اَلنَّارُ، مُوْقَدَةٌ.

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Lesson No.8 الدرس الثامن

Chapter about جملہ فعلیہ

That جملہ whose first part is فعل is known as جملہ فعلیہ: كُتِبَ صَوْمٌ, قَالَ اللّٰهُ.

Rules:

1. If فعلِ معروف is related towards an اسم, that اسم is known as فاعل: لَمَعَ الْبَرْقُ, الْبَرْقُ لَمَعَ.
   And if فعلِ مَجْهُوْل is related towards an اسم, that اسم is known as نائب الفاعل: سُمِعَ الصَّوْتُ, الصَّوْتُ سُمِعَ.
2. If there is an اسم after فعل which can become فاعل or نائب الفاعل, that will be its فاعل or نائب الفاعل: ضَرَبَ زَيْدٌ, ضُرِبَ زَيْدٌ otherwise the ضمیر present in the فعل will be فاعل or نائب الفاعل: زَيْدٌ نَصَرَ, زَيْدٌ نُصِرَ.
3. فاعل and نائب الفاعل both are مرفوع always.
4. If فاعل or نائب الفاعل is اسمِ ظاهر, its فعل will be واحد always: قَامَ وَلَدٌ, قَامَ وَلَدَانِ, قَامَ أَوْلَادٌ.
   And if فاعل or نائب الفاعل is اسمِ ضمير, its فعل will be according to the مرجع of ضمير: اَلْوَلَدُ نَصَرَ،اَلْوَلَدَانِ نَصَرَانِ،اَلْأَوْلَادُ نَصَرُوْا.
5. If فاعل or نائب الفاعل is مؤنثِ لفظی, اسمِ جمع or جمع مکسر, its فعل can be brought as both; مذکر and مؤنث: طَلَعَ شَمْسٌ،نَصَرَ قَوْمٌ،جَاءَ رِجَالٌ.
6. مفعول comes after فعل and فاعل usually: اَكَلَ زَيْدٌ خُبْزًا.
   Sometimes it comes before فاعل and فعل: اَكَلَ خُبْزًا زَيْدٌ،خُبْزًا اَكَلَ زَيْدٌ،يَؤُمُّ الْقَوْمَ أَقْرَؤُهُمْ لِلْقُرْآنِ. But فاعل cannot come before فعل.
7. Sometimes مضاف or موصوف also becomes فاعل or نائب الفاعل: ضَرَبَ وَلَدُ زَيْدٍ.

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Exercise No.1

Q.1. What is جملہ فعلیہ?

Q.2. What are فاعل and نائب الفاعل and what are their اعراب?

Q.3. In which conditions فعل can be brought as both مذکر and مؤنث?

Q.4. Can فاعل and مفعول come before فعل?

Exercise No.2

Correct the following sentences.

1. The thing toward which a فعل is related, is known as فاعل.
2. فاعل is منصوب.
3. Sometimes مرکبِ اضافی or مرکبِ توصیفی also becomes فاعل or نائب الفاعل.

Exercise No.3

A. Separate فاعل and نائب الفاعل from the following sentences.

١۔قُرِءَ الْقُرْآنُ. ٢۔اَللّٰهُ لَايَظْلِمُ النَّاسَ. ٣۔كُتِبَ الصِّيَامُ. ٤۔خُلِقَتِ النَّارُ.

٥۔اَلصَّدَقَةُ تَدْفَعُ الْبَلَاءَ. ٦۔لُعِنَ عَبْدُ الدِّيْنَارِ. ٧۔لَايَغُلُّ مُؤْمِنٌ.

B. Correct the following sentences.

١۔نَصَرَ ارَجُلَانِ. ٢۔اَلسَّارِقَانِ فَرَّ. ٣۔جَلَسَ وَلَدٍ. ٤۔نُصِرَ ضَعِيْفًا.

٥۔صُمْنَ النِّسَاءُ. ٦۔اَلْمُسْلِمُوْنَ جَاءَ. ٧۔خُلِقَتِ الْمَلَائِكَةُ مِنْ نُوْرٍ.

C. Bring a suitable فعل before and after these اسماء.

اَلْغُلَامُ. اَلْمُسْلِمَاتُ. اَلرِّجَالُ. اَلصَّدِيْقَانِ. اَلرَّهْطُ.

اَلْاَنْهَارُ. اَلْخَمْرُ.

Lesson No.9 الدرس التاسع

Chapter about جملہ اسمیہ

That جملہ whose first part is اسم is known as جملہ اسمیہ: اَللّٰہُ کَرِیْمٌ.

Rules:

1. First part of جملہ اسمیہ is known as مُسْنَدْاِلَیْہُ or مبتدا. And the second part is known as خبر of مبتدا or مُسْنَدْ: اَللّٰہُ غَنِیٌّ.
2. مبتدا is معرفہ or نکرہ مخصوصہ and خبر is usually نکرہ: زَیدٌشَاعِرٌ،طِفْلٌ صَغِیْرٌ جَالِسٌ.
3. If خبر is معرف باللام sometimes a ضمیر also comes between مبتدا and خبر according to مبتدا: اَللہُ ھُوَالرَّزَّاقُ.
4. Usually مبتدا comes first then خبر comes: خَالِدٌعَالِمٌ. But sometimes خبر comes before مبتدا: قَاعِدٌبَکْرٌ.
5. Like فاعل and نائب الفاعل, مبتدا and خبر are also مرفوع always.
6. Sometimes خبر is مفرد, sometimes جملہ and sometimes جارمجرور. If خبر is مفرد it will be according to مبتدا in being مذکر, مونث, واحد, تثنیہ and جمع: بَکْرٌعَالِمٌ،ھِنْدٌعَالِمَۃٌ،اَلرَّجُلَانِ عَالِمَانِ،اَلِامْرَأَتَانِ عَالِمَتَانِ.
7. If خبر is جملہ usually there is a ضمیر according to مبتدا: زَیْدٌجَاءَ،ھِنْدٌذَھَبَتْ،زَیْدٌھُوَذَکِیٌّ،ھِنْدٌھِیَ ذَکِیَّۃٌ.
8. And if خبر is جارمجرور it will be related to such a hidden فعل or شبہ فعل which is according to مبتدا: زَیْدٌفِی الدَّارِ (Here جارمجرور will be related to ثَبَتَ or ثَابِتٌ).
9. If مبتدا is جمع مکسر of غیر عاقل or مؤنث عاقل its خبر comes واحد مؤنث or جمع مؤنث: اَلْجِبَالُ شَامِخَۃٌ/شَامِخَاتٌ،اَلنِّسَاءُعَاقِلَۃٌ/عَاقِلَاتٌ.

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10. If مبتدا is جمع مکسر of مذکر عاقل its خبر comes as واحد مؤنث or جمع مذکر: اَلرِّجَالُ عَالِمَةٌ/عُلَمَاءُ.

Exercise No. 1

Q.1. What are جمله اسمیه, مبتدا and خبر?

Q.2. What are the اعراب of مبتدا and خبر?

Q.3. What are the rules if خبر is مفرد, جمله or جارمجرور?

Q.4. If مبتدا is جمع مکسر of غیر عاقل, مؤنث عاقل or مذکر عاقل, how will be its خبر?

Exercise No.2

Correct the following sentences.

1. مبتدا and خبر are منصوب.
2. مبتدا is always معرفه.
3. خبر is always نکره.
4. If خبر is معرفه then there must be a ضمیر between مبتدا and خبر.
5. خبر is always according to مبتدا.
6. In "اَلزَّيْدَانِ فِي الدَّارِ", فی الدار will be related to ثَبَتَ or ثَابِتٌ.

Exercise No.3

A. Separate مبتدا and خبر from the following sentences.

١۔اَلرِّجَالُ قَائِمُوْنَ. ٢۔طِفْلٌ صَغِيْرٌ جَمِيْلٌ. ٣۔كُلُّ قَرْضٍ صَدَقَةٌ. ٤۔اَلنِّسَاءُ جَالِسَاتٌ. ٥۔اَلْاَقْلَامُ غَالِيَةٌ. ٦۔اَلْجَبَلَانِ شَامِخَانِ. ٧۔اَلْحَسَدُ يَاْكُلُ الْحَسَنَاتِ. ٨۔ذِكْرُ اللهِ شِفَاءُ الْقُلُوْبِ. ٩۔ضَارِبٌ زَيْدٌ.

B. Correct the following sentences.

١۔اَلْكُتُبُ مُفِيْدُوْنَ. ٢۔اَلزَّيْدَانِ شَاعِرٌ. ٣۔خَالِدٌ قَائِمٍ. ٤۔اَلرِّجَالُ قَائِمٌ. ٥۔نَاصِرٌ مُتَعَلِّمَةٌ. ٦۔اَلْمَرْاَةُ جَالِسٌ. ٧۔غُلَامٌ قَائِمٌ.

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C. Make جملہاسمیہ from the following two words.

بِحَارٌ،مَالِحٌ.   شَمْسٌ،طَالِعٌ. اَلرَّجُلُ،صَادِقَانِ.   اَلْاَرْضُ،كُرِّوِیٌّ.

هُمْ،مُعَلِّمٌ.اَشْجَارٌ،مُثْمِرٌ.   اَلْمُسْلِمُ،مُفْلِحُوْنَ.   جِيْرَانٌ،صَالِحَانِ.

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Lesson No.10 الدرس العاشر

Chapter about جملہ خبر and جملہ انشائیہ

That جملہ which can be considered as true or false is known as جملہ خبریہ or خَبَرْ: زَیْدٌعَالِمٌ. And that جملہ which cannot be considered as true or false is known as جملہ انشائیہ or اِنْشَاءْ: مَنْ‌هُوَ؟،هَلْ‌ذَهَبَ؟.

Types of جملہ انشائیہ:

There are many types of جملہ انشائیہ some of them are as follows:

1. **امر:** That جملہ in which there is a command or an order: اُنْصُرْ.
2. **نہی:** That جملہ in which someone is stopped from doing something: لَاتَكْفُرْ.
3. **استفہام:** That جملہ in which a question is asked: اَجَاءَزَيْدٌ.
4. **تمنی:** That جملہ in which any wish is mentioned: لَيْتَ‌زَيْدًافَازَ.
5. **ترجی:** That جملہ in which any hope is mentioned: لَعَلَّ‌زَيْدًاجَاءَ.
6. **عقود:** Those جملہ by which an agreement is done: بِعْتُ،نَكَحْتُ.
7. **قسم:** That جملہ in which an oath is taken: اَحْلَفُ‌بِاللّٰهِ.
8. **دعا:** That جملہ in which a دعا (supplication) is made: يَرْحَمُنَااللّٰهُ.

Note:

Every جملہ otherthan جملہ انشائیہ is جملہ خبریہ.

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Exercise No.1

Q.1. What are جملہخبریہ and جملہانشائیہ?

Q.2. How many and what are the types of جملہانشائیہ?

Q.3. What are other names of جملہخبریہ and جملہانشائیہ?

Exercise No.2

Correct the following sentences.

1. Those جملہ by which any news is given about an agreement are known as عقود.
2. That جملہ in which any hope is mentioned is known as تمنی.

Exercise No.3

Separate جملہخبریہ and جملہانشائیہ.

١ـاَللّٰہُ خَالِقُ کُلِّ شَيْءٍ. ٢ـتُحْفَةُالْمُؤْمِنِ الْمَوْتُ. ٣ـتُحْفَةُالْمُؤْمِنِ الْمَوْتُ. ٤ـاِشْتَرَيْتُ الْكِتَابَ. ٥ـهَلْ سَمِعْتَ صَوْتًا؟ ٦ـاُنْصُرِ الْفَقِيْرَ. ٧ـبِعْتُ الْقَلَمَ اَمْسِ. ٨ـلَيْتَ خَالِدًا جَاءَ. ٩ـاُقْسِمُ بِاللّٰہِ. ١٠ـرَبَّنَا اغْفِرْلَنَا. ١١ـلَاتَظْلِمِ النَّاسَ. ١٢ـرَحِمَکَ اللّٰہُ.

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Lesson No.11 الدرس الحادی عشر

Chapter about حروف جارہ

Those حروف which enter on اسم and give it جر are known as حروفِ جارہ or حروفِ جر. They are seventeen:

بَاوتَاو کَاف ولَام وَواوْ مُنْذُو مُذْخَلَا ❋ رُبَّ حَاشَا مِنْ عَدَا فِيْ عَنْ اِلٰی حَتّٰی عَلٰی

There detail is as follows:

مِنْ(from):اَلْعَجْوَۃُ مِنَ الْجَنَّۃِ. حَتّٰی(till):حَتّٰی مَطْلَعِ الفَجْرِ.

اِلٰی(towards,till):تُوْبُوْا اِلَی اللّٰہِ. عَلٰی(on):اَلسَّلَامُ عَلَیْکُمْ. فِيْ(in):عُثْمَانُ فِي الْجَنَّۃِ. عَنْ(from):اِجْتَنِبْ عَنِ الْمَعَاصِیْ. بِ(with):بِسْمِ اللّٰہِ. کَ(like):زَیْدٌ کَالْاَسَدِ.

لِ(for):اَلْمَالُ لِزَیْدٍ. خَلَا، عَدَا، حَاشَا(except):نَامَ الْقَوْمُ حَاشَا زَیْدٍ.

مُذْ، مُنْذُ(from):مَارَأَیْتُہُ مُذْ سَنَۃٍ. رُبَّ(many, some):رُبَّ عَالِمٍ لَقِیْتُ.

وَ، تَ(to take an oath):وَالعَصْرِ، تَاللّٰہِ.

Note:

1. حرفِ جر and the اسم after it are known as جارمجرور, جارمجرور is always related to a فعل or a شبہ فعل (اسمِ فاعل, اسمِ مفعول, مصدر, اسمِ تفضیل, صفت مشبہ) and towards which it is related is known as مُتَعَلِّق.
2. If متعلق of جارمجرور is present in words, then it is known as ظَرْف لَغْو: ضَرَبَ زَیْدٌ بِالْخَشَبَۃِ. And if it is not mentioned in words but it is محذوف (omitted, not written in words) then it is known as ظرف مُسْتَقَرّ: اَلْوَلَدُ فِی الدَّارِ.(اَلْوَلَدُ ثَبَتَ فِی الدَّارِ)

Note:

1. If there is a فعل or شبہ فعل is present in the کلام, and جارمجرور can be related to it, so it will be related to it: قَرَأْتُ الْقُرْآنَ فِی الْبَیْتِ.

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2. If it is not like that, we will consider فعل or شبہفعل as محذوف according to that word towards which جارمجرور is related. For example, if جارمجرور is at the place of خبر, we will consider فعل or شبہفعل according to مبتدا: اَلرَّجُلُ(ثَابِتٌ) فِي الدَّارِ,اَلْاِمْرَأَةُ(ثَابِتَةٌ)فِي الدَّارِ.

And if it is at the place of صفت, we will consider فعل or شبہفعل according to موصوف: رَأَيْتُ هِلَالًا(ثَابِتًا)فِي السَّحَائِبِ.

Exercise No.1

Recognize the متعلق of جارمجرور from the following sentences.

۱۔اَلرَّجُلَانِ فِي الدَّارِ. ۲۔اَلسَخِيُّ قَرِيْبٌ مِّنَ اللّٰهِ. ۳۔اَلطَّالِبَاتُ فِي الْغُرْفَةِ. ۴۔اَلرِّجَالُ فِي الْمَسْجِدِ. ۵۔أَنَااَتَعَلَّمُ فِي جَامِعَةِالْمَدِيْنَةِ. ۶۔اَلصَّدَقَاتُ لِلْفُقَرَاءِ. ۷۔اَلثِّمَارُعَلَى الشَّجَرَةِ. ۸۔نَظَرْتُ اِلٰى قَمَرٍفِي السَّحَائِبِ. ۹۔نُهِيَ عَنِ الْاِخْتِصَارِفِي الصَّلَاةِ. ۱۰۔رَأَيْتُ زَيْدًاعَلَى الْفَرَسِ.

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Lesson No.12 الدرس الثانی عشر

Chapter about معرب and مبنی

That اسم whose end changes due to an عامل is known as مُعْرَبْ or اسمِ مُتَمَکِّنْ: جَاءَزَیْدٌ، رَأَیْتُ زَیْدًا، مَرَرْتُ بِزَیْدٍ، جَاءَأَخُوْہُ، رَأَیْتُ أَخَاہُ، مَرَرْتُ بِأَخِیْہِ.

And that اسم whose end does not change due to an عامل is known as مَبْنِیْ or اسمِ غیرمتمکن: جَاءَھٰذَا، رَأَیْتُ ھٰذَا، مَرَرْتُ بِھٰذَا.

عامل and معمول:

The thing due to which a quality of فاعل, مَفْعُوْلْ or مضاف الیہ produces in a معرب is known as عَامِلْ; like جَاءَ, رَأَیْتُ and بِ in above mentioned examples.

And the معرب in which that quality is produced is known as مَعْمُوْلْ; like زَیْدٌ and اَخٌ in the above examples.

اعراب:

The حرکت or حرف with which the end of a معرب changes is known as اِعْرَابْ. Like ـُ,ـَ,ـِ, ا,و and ی in above examples.

Types of اعراب (1):

اعراب of معرب comes sometimes with حرکت and sometimes with حرف, according to this there are two types of اعراب:

1. اعراب بالحرکۃ 2. اعراب بالحرف.

The اعراب which is in the shape of ضمہ, فتحہ and کسرہ is known as اعراب بِالْحَرْکَتْ so the اعراب of زید in first three examples is اعراب بالحرکۃ.

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And the اعراب which is in the shape of واؤ, الف and یاء is known as اعراببِالْحَرْفُ so the اعراب of اخ in second three examples is اعراببالحرف.

Types of اعراب (2):

Sometimes اعراب of معرب is read and sometimes not, according to this there are also two types of اعراب:

1. اعرابِلفظی 2. اعرابِتقدیری.

The اعراب which is read is known as اعرابِلَفْظِیْ so the اعراب of زید in first three examples is اعراببالحرکةلفظی and the اعراب of اخ in second three examples is اعراببالحرفلفظی.

And the اعراب which is not read is known as اعرابِتَقْدِیْرِیْ: جَاءَفَتًی،رَأَیْتُفَتًی،مَرَرْتُبِفَتًی،جَاءَأَبُوالْقَوْمِ،رَأَیْتُأَبَاالْقَوْمِ،مَرَرْتُبِأَبِيالْقَوْمِ. (In first three examples اعراب of فتی is اعراببالحرکةتقدیری and in second three examples the اعراب of اب is اعراببالحرفتقدیری)

Types of عامل:

That عامل which is read is known as لَفْظِیْعامل.Like in the above examples and that عامل which is not read is known as مَعْنَوِیْعامل; like in زَیْدٌقَائِمٌ.

Note:

عامل of only three things is معنوی: 1. مبتدا 2. خبر 3. فعلمضارع مرفوع.

عامل of all other معمولات is لفظی.

Exercise No.1

Q.1. What are معرب, مبنی?

Q.2. What are عامل and معمول?

Q.3. What are اعراببالحرکت and اعراببالحرف?

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Q.4. What are اعراب لفظی and اعراب تقدیری?

Q.5. What are عامل لفظی and عامل معنوی?

Exercise No.2

Correct the following sentences.

1. Only ضمه, فتحه and کسرہ are known as اعراب.
2. The اعراب which is seen is known as اعراب لفظی.
3. عامل of فعل مضارع is معنوی.
4. عامل of خبر is معنوی.

Exercise No.3

Tell about every اسم that its اعراب is اعراب بالحرکت or اعراب بالحرف. Also explain its عامل is لفظی or معنوی.

١۔اَلْحَیَاءُمِنَ الْاِیْمَانِ. ٢۔ذَهَبَ غُلَامٌ. ٣۔جَاءَاَبُوْبَكْرٍ. ۴۔طَلَعَ وَلَدٌجَبَلًا. ۵۔نَظَرَزَيْدٌاِلٰى فَقِيْرٍ. ٦۔شَرِبَ طِفْلٌ مَاءًبِكُوْبٍ. ٧۔جَلَسَ خَالِدٌعَلَى الْحَصِيْرِ. ٨۔سَرٰى خَالِدٌاِلَى الْمَدِيْنَةِ. ٩۔صَامَ رَجلَانِ. ١٠۔نَاصِرٌعَالِمٌ. ١١۔كَتَبَ وَلَدٌ. ١٢۔سَلَّمَ زَيْدٌعَلٰى أَبِىْ خَالِدٍ.

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Lesson No.13 الدرس الثالث عشر

Chapter about types of معرب and مبنی

Only six types of words are مبنی:

1. فعل ماضی: نَصَرَ،ذَهَبَ. 2. امر حاضر معروف: اُنْصُرْ،اِذْهَبْ. 3. All حروف: مِنْ،اِنَّ،لَا. 4. جمله: بَكْرٌ قَائِمٌ، جَلَسَ خَالِدٌ. 5. اسمِ غیر متمکن: هُوَ،هٰذَا. 6. That فعل مضارع, which has نون ضمیر or نون تاکید at the end: يَضْرِبْنَ،لَيَضْرِبَنْ،لَيَضْرِبَنَّ. (First three are known as مَبْنِیُ الْاَصَلْ and اسمِ غیر متمکن is known as مُشَابِهُ مَبْنِیُ الْاَصَلْ).

And only two types of words are معرب: 1. اسمِ متمکن: زَيْدٌ،رَجُلٌ. 2. That فعل مضارع which is empty from نون ضمیر and نون تاکید: يَنْصُرُ،تَنْصُرِيْنَ.

Types of اسمِ غیر متمکن:

There are many types of اسمِ غیر متمکن (مُشَابِهُ مَبْنِیُ الْاَصَلْ), some of them are as follows:

١۔اسمِ ضَمِيْرْ: اَنَا،اَنْتَ،هُوَ. ٢۔اسمِ اِشَارَہْ: هٰذَا،ذَالِکَ. ٣۔اسمِ مَوْصُوْلْ: اَلَّذِیْ،اَلَّتِیْ. ۴۔اسمِ اِسْتِفْهَامْ: اَيْنَ،مَتٰى. ۵۔اسمِ شَرْطْ: مَنْ،مَا. ٦۔اسمِ ظَرْفْ: اِذْ،اِذَا. ٧۔اسمِ كِنَايَہْ: كَمْ،كَذَا. ٨۔اسمِ فِعْلْ: هَيْهَاتَ،حَیَّ.

Note:

All اسماء are متمکن (معرب) except اسمِ غیر متمکن.

Exercise No.1

Q.1. How many and what words are مبنی?

Q.2. How many and what words are معرب?

Q.3. How many and what are the types of اسماء غیر متمکن?

Q.4. What is اسمِ متمکن?

Exercise No.2

Correct the following sentences.

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1. There are only three مبنی words.
2. فعلِ ماضی and اسمِ متمکن are معرب.
3. All حروف and جملہ are معرب.
4. That فعلِ مضارع which has نون at the end is مبنی.
5. اسمِ غیر متمکن has only eight types.

Exercise No.3

A. Separate معرب and مبنی words.

۱۔نَصَرُوْا۔ ۲۔ھُمْ۔ ۳۔اَلَّذِیْنَ۔ ۴۔مَسَاجِدُ۔ ۵۔کَذَا۔ ۶۔صَامَا۔ ۷۔رِجَالٌ۔ ۸۔اَمِیْنَ۔ ۹۔صَوْتٌ۔ ۱۰۔ذَھَبْنَ۔ ۱۱۔لَیَسْمَعَنِّ۔ ۱۲۔ظَبْیٌ۔ ۱۳۔اِجْلِسْ۔ ۱۴۔تَنْظُرْنَ۔ ۱۵۔تَاْکُلِیْنَ۔ ۱۶۔سَمِعَ۔ ۱۷۔تَنْصُرُ۔ ۱۸۔اُولٰٓئِکَ۔ ۱۹۔تَفِرُّوْنَ۔ ۲۰۔ھِیَ۔ ۲۱۔قَلَمَانِ۔ ۲۲۔ھٰذَانِ۔

B. Differentiate اسمِ متمکن and اسمِ غیر متمکن.

۱۔اَحْمَدُ۔ ۲۔ھُمَا۔ ۳۔دَلْوٌ۔ ۴۔کُتُبٌ۔ ۵۔کَمْ۔ ۶۔مَصَابِیْحُ۔ ۷۔نِسَاءٌ۔ ۸۔ھٰذَانِ۔ ۹۔رَجُلَانِ۔ ۱۰۔اَلْقَاضِیْ۔ ۱۱۔مُؤْمِنُوْنَ۔ ۱۲۔اَنْتُمَا۔ ۱۳۔مُسْلِمَاتٌ۔ ۱۴۔مُوْسٰی۔ ۱۵۔غُلَامِیْ۔ ۱۶۔رِجَالٌ۔

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Lesson No.14 الدرس الرابع عشر

Chapter about ضمائر

That اسم which denotes مُتَكَلِّمْ (first person), مُخَاطَبْ (second person) or غَائِبْ (third person) is known as ضَمِيْرْ.

There are five types of ضمیر:

1. **ضمیر مَرْفُوْع مُتَّصِلْ:**

These are fourteen (14):

نَصَرَ، نَصَرَا، نَصَرُوْا، نَصَرَتْ، نَصَرَتَا، نَصَرْنَ، نَصَرْتَ، نَصَرْتُمَا، نَصَرْتُمْ، نَصَرْتِ، نَصَرْتُمَا، نَصَرْتُنَّ، نَصَرْتُ، نَصَرْنَا.

2. **ضمیر مرفوع مُنْفَصِلْ:**

These are also fourteen (14):

هُوَ، هُمَا، هُمْ، هِيَ، هُمَا، هُنَّ، أَنْتَ، أَنْتُمَا، أَنْتُمْ، أَنْتِ، أَنْتُمَا، أَنْتُنَّ، أَنَا، نَحْنُ.

3. **ضمیر مَنْصُوْبْ متصل:**

These are also fourteen (14). Sometimes these are joined with فعل:

نَصَرَهُ، نَصَرَهُمَا، نَصَرَهُمْ، نَصَرَهَا، نَصَرَهُمَا، نَصَرَهُنَّ، نَصَرَکَ، نَصَرَکُمَا، نَصَرَکُمْ، نَصَرَکِ، نَصَرَکُمَا، نَصَرَکُنَّ، نَصَرَنِيْ، نَصَرَنَا.

And sometimes these are joined with حرفِ مشبہ بالفعل:

إِنَّهُ، إِنَّهُمَا، إِنَّهُمْ، إِنَّهَا، إِنَّهُمَا، إِنَّهُنَّ، إِنَّکَ، إِنَّکُمَا، إِنَّکُمْ، إِنَّکِ، إِنَّکُمَا، إِنَّکُنَّ، إِنَّنِيْ/إِنِّيْ، إِنَّنَا/إِنَّا.

4. **ضمیر منصوب منفصل:**

These are also fourteen (14):

إِيَّاهُ، إِيَّاهُمَا، إِيَّاهُمْ، إِيَّاهَا، إِيَّاهُمَا، إِيَّاهُنَّ، إِيَّاکَ، إِيَّاکُمَا، إِيَّاکُمْ، إِيَّاکِ، إِيَّاکُمَا، إِيَّاکُنَّ، إِيَّايَ، إِيَّانَا.

5. **ضمیر مجرور متصل:**

These are also fourteen (14). Sometimes these are joined with اسم:

وَلَدُهُ، وَلَدُهُمَا، وَلَدُهُمْ، وَلَدُهَا، وَلَدُهُمَا، وَلَدُهُنَّ، وَلَدُکَ، وَلَدُکُمَا، وَلَدُکُمْ، وَلَدُکِ، وَلَدُکُمَا، وَلَدُکُنَّ، وَلَدِيْ، وَلَدُنَا.

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And sometimes these are joined with حرفِ جر:

لَہٗ،لَھُمَا،لَھُمْ،لَھَا،لَھُمَا،لَھُنَّ،لَکَ،لَکُمَا،لَکُمْ،لَکِ،لَکُمَا،لَکُنَّ،لِيْ،لَنَا.

Note:

In three صیغہ (واحدمذکرحاضر, واحدمتکلم, جمعمتکلم) of مضارع, امر and نہی, ضمیر is hidden وجوبًا (necessarily) and in two صیغہ (واحدمذکرغائب and واحدمؤنثغائب) of مضارع, امر, نہی and ماضی, ضمیر is hidden جوازًا (permissibly). These all are known as ضمیرمرفوع متصل مُسْتَتَرْ.

In other nine صیغہ of مضارع, امر and نہی and twelve صیغہ of ماضی, ضمیر is always ظاھر (visible). All these ضمیر are known as ضمیرمرفوعمتصلبَارِزْ.

Exercise No.1

Q.1. How many and what are the types of ضمیر?

Q.2. With which things ضمیرمنصوبمتصل and ضمیرمجرورمتصل are joined?

Q.3. In how many صیغہ, ضمیر is hidden وجوبًا and in how many صیغہ, جوازًا?

Q.4. In how many صیغہ, ضمیر is ظاھر?

Exercise No.2

Correct the following sentences.

1. Sometimes ضمیرمنصوبمتصل is joined with اسم.
2. Sometimes ضمیرمجرورمتصل is joined with فعل.
3. Total ضمائر are 65.

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Exercise No.3

A. Recognize the five types of ضمائر from the following sentences.

۱۔اِنَّکُمْ. ۲۔عَلَیْہِ. ۳۔رَجَعْنَا. ۴۔اِلَیْکُمَا. ۵۔اَنْتُمْ.

۶۔اِنَّکَ. ۷۔اِیَّاکُمْ. ۸۔لَھُنَّ. ۹۔دَعَاکُمَا. ۱۰۔اِنَّہٗ.

۱۱۔اَنْتُنَّ. ۱۲۔غَسَلَ. ۱۳۔بِیْ. ۱۴۔فِیْنَا. ۱۵۔اِنَّنِیْ.

۱۶۔رَاَیْتُمْ. ۱۷۔اِیَّانَا. ۱۸۔ھُوَ. ۱۹۔دَارُھُمْ. ۲۰۔اِنَّا.

۲۱۔دَرْسِیْ. ۲۲۔ذَھَبْتُنَّ. ۲۳۔غُصْنُھَا. ۲۴۔اِیَّاہٗ. ۲۵۔نَصَرَھُنَّ.

۲۶۔اِیَّاکَ. ۲۷۔جَاءَ. ۲۸۔فَتَحَہٗ. ۲۹۔اَتَیْنَ. ۳۰۔ھُنَّ.

B. Recognize the ضمیربارز and ضمیرمستتر from the following words and also about ضمیر is it hidden وجوبًا or جوازًا.

۱۔تَقْرَءُ. ۲۔کَرُمْنَ. ۳۔نَزَلَ. ۴۔سَئَلْتُمْ. ۵۔اِفْتَحْ.

۶۔اَسْمَعُ. ۷۔جَاءَتْ. ۸۔وَصَلُوْا. ۹۔سِرْتُ. ۱۰۔لِیَقْبَلُوْا.

۱۱۔نَحْفَظُ. ۱۲۔ذَھَبَا. ۱۳۔یَاْکُلْنَ. ۱۴۔لِاَذْھَبْ. ۱۵۔سَمِعْتُمَا.

۱۶۔تَدْرُسُ. ۱۷۔لِنَنْصُرْ. ۱۸۔قُلْتُنَّ. ۱۹۔یَحْسَبَانِ.

۲۰۔لَاتَکْذِبْ. ۲۱۔نَصَرَتَا. ۲۲۔حَفِظْتَ. ۲۳۔اَفْھَمْ.

۲۴۔اِقْبَلُوْا. ۲۵۔نَسِیْنَا. ۲۶۔تَنْظُرُوْنَ.

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Lesson No.15 الدرس الخامس عشر

Chapter about اسماءِاشارہ

That اسم which is made to indicate any seen thing is known as اسمِاشَارَۃ: ھٰذَا،ذٰلِکَ etc.

And the thing which is indicated by اسمِاشارہ is known as مُشَارٌاِلَیْہٖ: ھٰذَاالْقَلَمُ،ذٰلِکَ الْکِتَابُ.

Types of اسمِاشارہ:

There are two types of اسمِاشارہ:

1. اسماشارہلِلْقَرِیْبْ: That اسماشارہ which is made for مشارالیہقریب (Near): e.g. ھٰذَا،ھٰذِہٖ etc.
2. اسماشارہلِلْبَعِیْدُ: That اسماشارہ which is made for مشارالیہبعید (Far): e.g. ذٰلِکَ،تِلْکَ etc.

Following are the اسماءِاشارہللقریب, مشارالیہقَرِیْبْ will be indicated by them:

	واحد	تثنیہ	جمع
مذکر:	ذَا،ھٰذَا	ذَانِ،ذَیْنِ،ھٰذَانِ،ھٰذَیْنِ	أُولَاءِ،ھٰؤُلَاءِ
مؤنث:	تَا،ھٰذِہٖ	تَانِ،تَیْنِ،ھَاتَانِ،ھَاتَیْنِ	أُولَاءِ،ھٰؤُلَاءِ

Following are the اسماءِاشارہللبعید, مشارالیہبعید will be indicated by them:

	واحد	تثنیہ	جمع
مذکر:	ذَاکَ،ذَالِکَ	ذَانِکَ،ذَیْنِکَ	أُولٰٓئِکَ
مؤنث:	تَاکَ،تِلْکَ	تَانِکَ،تَیْنِکَ	أُولٰئِکَ

Rules:

1. اسمِاشارہ and مشارالیہ must be same in being مذکر, مؤنث, واحد, تثنیہ and جمع: ھٰذَاالْقَلَمُ،ھٰذِہٖالْکُرَّاسَۃُ.

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2. اسمِ اشارہ is brought واحدمؤنث for جمع of غیرعاقل:
   هٰذِهِ الْعُلُوْمُ، تِلْکَ الْکُرَّاسَاتُ.
3. هُنَا, هٰهُنَا (here) are used for مکان قریب (near place):
   هُنَا خَزَائِنُ الْعِلْمِ (Here are the Treasures of Ilm) هٰهُنَا جَامِعَةُ الْمَدِيْنَةِ (Here is Jamia-tul-Madina).
4. ثَمَّ, هُنَاکَ, هُنَالِکَ (there) are used for مکان بعید (far place):
   هُنَالِکَ الزَّلَازِلُ (There are earth quacks) ثَمَّ شَيْءٌ (There is something).
5. In ذَالِکَ etc. ک is حرف خِطَاب so it will be according to مخاطب. For example; if someone wants to indicate the book which is in a far place and مخاطب is مذکر so it will be said as: ذٰلِکَ الْکِتَابُ. And if مخاطب is مؤنث, it will be said as: ذٰلِکِ الْکِتَابُ.
   Likewise if مخاطب is تثنیہ it will be said as: ذٰلِکُمَا الْکِتَابُ. And if مخاطب is جمع مذکر it will be said as: ذٰلِکُمُ الْکِتَابُ. And if مخاطب is جمع مؤنث it will said as: ذٰلِکُنَّ الْکِتَابُ.

Exercise No.1

Q.1. What are اسمِ اشارہ and مشارالیہ?

Q.2. Which اسماء are to indicate مشارالیہ قریب?

Q.3. Which اسماء are to indicate مکان?

Q.4. Which اسماء are to indicate مشارالیہ بعید?

Exercise No.2

Correct the following sentences.

1. The thing which is indicated is known as مشارالیہ.
2. هٰهُنَا and هُنَالِکَ are used for مکان قریب.
3. ک which is at the end of اسمِ اشارہ is ضمیر and is according to مخَاطَب.

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Exercise No.3

A. Separate اسمِاشارہللقریب, اسمِاشارہللبعید and اسمِاشارہللمکان.

١۔ذَالِکَ. ٢۔ھٰذِہٖ. ٣۔ھٰھُنَا. ٤۔أُولَاءِ. ٥۔ھُنَالِکَ. ٦۔ھٰؤُلَآءِ.

٧۔تِلْکَ. ٨۔ثَمَّ. ٩۔تَانِکَ. ١٠۔أُولٰٓئِکَ. ١١۔ھَاتَانِ.

١٢۔ھٰذَانِ.

B. Put اسمِاشارہقریب and اسمِاشارہبعید before the following اسماء.

١۔رَجُلٌ. ٢۔بِنْتٌ. ٣۔کُتُبٌ. ٤۔قَلَمَانِ. ٥۔جَنَّتَانِ. ٦۔تُفَّاحٌ.

٧۔اَرْضُوْنَ. ٨۔دَارٌ. ٩۔مُسْلِمَاتٌ. ١٠۔مُسْلِمُوْنَ. ١١۔وَرَقَاتٌ.

C. Correct the following sentences.

١۔ھٰذَانَارٌ. ٢۔تَاکَ خَلِیْفَةٌ. ٣۔ذَالِکَ ھِنْدٌ. ٤۔ذَانِکَ دَارَانِ.

٥۔ھٰذَانِ جِیْرَانٌ. ٦۔ھٰذَااَنْھَارٌ. ٧۔تَاکِتَابٌ. ٨۔ھٰذِہٖ دِیْکٌ.

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Lesson No.16 الدرس السادس عشر

Chapter about اسماءموصوله

That اسم which becomes a part of a کلام by joining with a جملہ after it is known as اسمِ مَوْصُوْلْ and the جملہ after it is known as صِلَہْ: جَاءَالَّذِیْ نَصَرَ.

اسماءِموصولہ are these:

	واحد	تثنیہ	جمع
مذکر:	اَلَّذِیْ	اَللَّذَانِ،اَللَّذَیْنِ	اَلَّذِیْنَ،اَلْاُلٰی
مؤنث:	اَلَّتِیْ	اَلَّتَانِ،اَللَّتَیْنِ	اَللَّاتِیْ،اَللَّوَاتِیْ

Note:

مَن and مَا are also اسمِموصول and these are used for all واحد, تثنیہ, جمع, مذکر, مؤنث: أَکْرَمْتُ مَنْ جَاءُوْنِیْ،اِشْتَرٰی زَیْدٌ مَااشْتَرَاہُ بَکْرٌ. Likewise أَيٌّ and أَيَّةٌ are also اسمِموصول but ای is for مذکر and ایۃ is for مؤنث: جَاءَأَیُّھُمْ ھُوَ عَالِمٌ، جَائَتْ أَیَّتُھُنَّ ھِیَ عَالِمَةٌ.

Rules:

1. صلہ is always a جملہ and there must be a ضمیر in صلہ according to موصول, that ضمیر is known as عائد. If عائد is in the beginning of صلہ, it is known as صدرصلہ.
2. أَيٌّ and أَيَّةٌ are معرب but when they are مضاف and their صدرصلہ is محذوف, it is also permissible to read them as مبنی برضمہ: رَاَیْتُ اَیُّھُمْ عَالِمٌ، مَرَرْتُ بِاَیُّھِمْ عَالِمٌ.
3. اسمِموصول becomes صفت،فاعل،نائب الفاعل،مفعول،مبتدا،خبر and مضاف الیہ etc. after joining with its صلہ: فَازَالْوَلَدُالَّذِیْ اِجْتَھَدَ، جَائَتِ الَّتِیْ فَازَتْ، أُکْرِمَ الَّذِیْنَ جَاءُوْا، نَصَرْتُ الَّذِیْ ھُوَ مَظْلُوْمٌ، اَلَّذِیْ ھُوَ شَاعِرٌ خَالِدٌ.

Exercise No.1

Q.1. What are اسمِموصول and صلہ?

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Q.2. What are اسماءموصوله?

Q.3. What is necessary in صله?

Exercise No.2

Correct the following sentences.

1. اسمِموصول becomes a کلام after joining with صله.
2. The جمله after اسم is known as صله.
3. صله is always جملهفعليه.
4. The ضمير in صله is known as صدرصله.

Exercise No.3

A. Fill in the blanks with suitable اسمِموصول.

١ـفَازَالطُّلَّابُ............سَعَوْا.　　٢ـنَصَرْتُ............جَاءَ.

٣ـ............يَدْرُسُ عَالِمٌ.　　٤ـاَلْاِبْنَةُ............ذَهَبَتْ

صَالِحَةٌ.　　٥ـقَامَ............هُمْ صَائِمُوْنَ.　٦ـ............يَأْتِيْنَ

مُعَلِّمَاتٌ.　　٧ـجَاءَ............حَفِظَاالْقُرْآنَ.

B. Correct the mistakes of اسمِموصول or صله in the following sentences.

١ـنَصَرْتُ الَّذِيْنَ فَقِيْرُوْنَ.　　٢ـاَللَّذَانِ قَامَ حَافِظَانِ.　　٣ـجَاءَالَّذِىْ اَبُوْهَاعَالِمٌ.

٤ـنَجَحَتِ الَّتِىْ اجْتَهَدَ.　　٥ـصَامَتِ اللَّوَاتِىْ مُتَعَلِّمَاتٌ. ٦ـاَلْبِنْتَانِ اللَّذَانِ

ذَهَبَتَااُخْتَاىَ.　٧ـاَكْرَمْتُ الَّذِىْ جَاءَغُلَامُهَا.

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Lesson No.17 الدرس السابع عشر

Chapter about اسماءِاستفهام

اسم استفهام:

That اسم by which a question is asked is known as اسمِ اِستِفهَام: کَیفَ حَالُکَ؟ أَینَ تَذْهَبُ؟.

These are eleven (11):

١۔مَنْ(who):مَنْ جَاءَ؟ ٢۔مَا(what):مَابِیَدِکَ؟ ٣۔اَیٌّ(which one):اَیُّ رَجُلٍ جَاءَ؟ ٤۔اَیَّةٌ(which one):اَیَّةُ مَرْاَةٍ قَامَتْ؟ ٥۔مَاذَا(what):مَاذَا فِیْ جَیْبِکَ؟

٦۔کَمْ(how many):کَمْ کِتَابًا لَهٗ؟ ٧۔کَیفَ(how):کَیفَ أَنْتَ؟

٨۔مَتٰی(when):مَتٰی تَذْهَبُ؟ ٩۔اَیْنَ(where):اَیْنَ زَیْدٌ؟

١٠۔اَیَّانَ(when):اَیَّانَ یَوْمُ الدِّیْنِ؟ ١١۔اَنّٰی(where, how):اَنّٰی تَجْلِسُ؟ اَنّٰی تَفُوْزُ وَلَمْ تَجْتَهِدْ!

Rules:

1. If there is a فعل after اسم استفهام which is doing عمل in it, so اسم استفهام will be said as محلامنصوب: کَمْ یَوْمًا سِرْتَ؟ کَمْ سَارِقًا أَخَذْتَ؟ مَاذَا رَأَیْتَ؟.
2. If there is حرف جر or مضاف before اسم استفهام, so اسم استفهام will be said as محلامجرور: بِمَنْ مَرَرْتَ؟ غُلَامَ مَنْ نَصَرْتَ؟.
3. If it is not from above mentioned conditions, اسم استفهام will be said as محلامرفوع: کَیفَ زَیْدٌ؟ مَتٰی سَفَرُکَ؟ مَارَأَیْتَهٗ؟ مَنْ نَصَرْتَهٗ؟.
4. Beware that ای and اية are معرب so their اعراب will be لفظا (in words).

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Note:

Question is also asked by (أَ)همزهٔمفتوحه and هَلْ:
أَجَاءَخَالِدٌ؟أَبَكْرٌعَالِمٌ؟هَلْ حَفِظْتَ الدَّرْسَ؟هَلِ الْوَلَدُقَائِمٌ؟. But these are حروف so they are known as حروف‌استفهام.

Exercise No.1

Q.1. What is اسمِ‌استفهام, how many and what are اسماءِ‌استفهام?

Q.2. What is the اعراب of اسمِ‌استفهام?

Q.3. How many and what are حروف‌استفهام?

Exercise No.2

Correct the following sentences.

1. That حرف by which a question is asked is known as اسمِ‌استفهام.
2. If there is a فعل after اسمِ‌استفهام, so اسم‌استفهام will be said as محلامنصوب.
3. حروف‌استفهام are three.

Exercise No.3

Explain the اعراب of اسمِ‌استفهام from the following sentences.

١۔مَاذَاقُلْتَ؟ ٢۔أَيْنَ قَلَمِی؟ ٣۔أَيَّانَيَوْمُ السَّاعَةِ؟ ۴۔مَتٰی جَاءَخَالِدٌ؟ ۵۔كَيْفَ الْمَرِيْضُ؟ ٦۔أَیُّ وَلَدٍفَازَفِی الْاِمْتِحَانِ؟ ۷۔كَمْ عَالِمًازُرْتَ؟ ٨۔مَنْ ضَرَبْتَهٗ بِالْعَطٰی؟ ٩۔أَيْنَ تَذْهَبُ؟ ١٠۔قَدَمُ أَيَّةِابْنَةٍزَلَّتْ؟ ١١۔أَنّٰی غَابَ التِّلْمِيْذُ؟ ١٢۔مَنْ ذَهَبَ اِلَی الْمَدِيْنَةِ؟

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Lesson No.18 الدرس الثامن عشر

Chapter about اسمِ شرط

That اسم which enters on two جملہ and shows that the first جملہ is the cause of second is known as اسمِ شَرْط.

اسماء شرط are as follows:

۱۔مَنْ(the one who):مَنْ صَمَتَ فَقَدْ نَجَا۔ ۲۔مَا(what):مَاتَزْرَعْ تَحْصُدْ۔

۳۔اَیٌّ(which one): اَیًّا تَضْرِبْ أَضْرِبْ۔ ۴۔مَتٰی،مَتٰی مَا(when):مَتٰی تَقُمْ اَقُمْ۔

۵۔اَیْنَ،اَیْنَمَا(wherever):اَیْنَ تَقُمْ اَقُمْ۔ ۶۔اِذْمَا(when):اِذْمَا تَمْشِ اَمْشِ۔

۷۔اِذَا،اِذَامَا(when):اِذَامَا تَقْرَءْ اَقْرَءْ۔ ۸۔کَیْفَمَا(how ever)کَیْفَمَا تَقُمْ اَقُمْ

۹۔مَهْمَا(whenever):مَهْمَا تَأْتِنِی آتِکَ۔ ۱۰۔اَنّٰی(where):اَنّٰی تَذْهَبْ أَذْهَبْ۔

۱۱۔حَیْثُمَا(where):حَیْثُمَا تَقُمْ اَقُمْ۔

Rules:

1. اعراب of اسم شرط is like اسم استفهام i.e. If there is a فعل after it which is عامل in it, so it will be said as محلا منصوب: کَمْ یَوْمًا سِرْتَ؟کَمْ سَارِقًا أَخَذْتَ؟مَاذَا رَأَیْتَ؟.If there is حرف جر or مضاف before it, so it will be said as محلا مجرور: بِمَنْ مَرَرْتَ؟غُلَامَ مَنْ نَصَرْتَ؟.If it is not from above mentioned conditions, اسم استفهام will be said as محلا مرفوع: کَیْفَ زَیْدٌ؟مَتٰی سَفَرُکَ؟مَارَأَیْتَهٗ؟مَنْ نَصَرْتَهٗ؟.
2. اِن حرف شرط and other اسماء شرط give جزم to شرط and جزاء however to give جزم of اذا and کیفما to them is شاذ (rare).

Note:

اِن, لَوْ and أَمَّا also come for شرط but these are حروف therefore they are known as حروف استفهام.

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Exercise No.1

Q.1. What is اسمِشرط? How many and what are اسماءِاستفهام?

Q.2. Explain the اعراب of اسمِشرط.

Q.3. How many and what are حروفِشرط?

Exercise No.2

Correct the following sentences.

1. That word which enters on two جمله is known as اسمِ شرط.
2. All اسماءشرط give جزم to شرط and جزاء.
3. مَنْ, لَوْ, اِذَا, اِنْ etc. are اسماءِشرط.

Exercise No.3

A. Explain the اعراب of اسماءِشرط from the following sentences.

١۔اِذَامَاتَجْتَهِدْتَفُزْ. ٢۔أَيْنَمَاتَذْهَبْ أَذْهَبْ. ٣۔مَاتَصْنَعْ أَصْنَعْ.

۴۔حَيْثُمَاتَقْعُدْأَقْعُدْ. ۵۔مَنْ نَصَرَنُصِرَ. ٦۔مَهْمَاتَأْتِنِى آتِکَ. ۷۔مَنْ يُكْرِمْ يُكْرَمْ. ٨۔مَتٰى تَصُمْ أَصُمْ. ٩۔أَیَّ عِلْمٍ تَحْصُلْ أَحْصُلْ.

B. Indicate the mistakes of the following sentences.

١۔مَهْمَاتَدْرُسْ أَدْرُسْ. ٢۔اِذَامَاتَسْعٰى تَنْجُ. ٣۔اِنْ تَقْرَئِيْنَ تَفُوْزِيْنَ.

۴۔اِذْمَاتَرْضٰى أَرْضٰى. ۵۔مَتٰى تُسْلِمْ تَنْجَحُ. ٦۔أَیَّ رَجُلٍ تَدْعُوْ أَدْعُوْ.

۷۔مَاتَسْمَعْ تَقُوْلُ. ٨۔مَنْ يَظْلِمُوْنَ يُظْلَمُوْنَ.

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Lesson No.19 الدرس التاسع عشر

Chapter about اسماءِظروف

That اسم which shows a time or a place is known as اسمِظَرْف: مَتٰی،اَیْنَ.

Types of اسمِظرف (1):

According to show the time or place, there are two types of اسمِظرف: 1. ظرفِزَمَانْ. 2. ظرفِمَکَانْ.

That اسم which shows a time is known as ظرفزَمَانْ: مَتٰی،بَعْدُ.And the اسم which shows a place is known as ظرفمَکَانْ: أَیْنَ،تَحْتَ.

Types of اسمِظرف (2):

There are also two types of اسمِظرف according to be معرب and مبنی: 1. معرب. 2. مبنی.

That اسمِظرف whose end changes is known as معرب: لَیْلٌ،مَدِیْنَةٌ. That اسمِظرف whose end does not change is known as مبنی: مَتٰی،أَیْنَ.

ظروفمبنیه are as follows:

١۔اِذْ(when):اِذْأَکْرَمْتُ خَالِدًا. ٢۔مُذْ(from):مَارَاَیْتُهٗمُذْاَمْسِ.

٣۔مُنْذُ(from):مَارَاَیْتُهٗمُنْذُسَنَةٍ. ٤۔لَدٰی(with):اَلْقَلَمُلَدٰیزَیْدٍ.

٥۔لَدُنْ(with):اَلْقَلَمُلَدُنْکَ. ٦۔اَمْسِ(yesterday):جِئْتُاَمْسِ.

٧۔قَطُّ(forever in past):مَاأَرَہُقَطُّ. ٨۔عَوْضُ(forever in future):لَاأَرَاهُعَوْضُ.

٩۔اَیّانَ(when):أَیّانَ السَّاعَةُ؟ ١٠۔اِذَا(where):کُلُ اِذَاجُعْتَ.

١١۔کَیْفَ(where):کَیْفَ زَیْد؟ ١٢۔مَتٰی(where):مَتَی الذِّهَابُ؟

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۱۳۔أَيْنَ(where):أَيْنَ خَالِدٌ؟ ۱۴۔أَنّٰى(where):أَنّٰى مَلِکٌ؟

۱۵۔حَيْثُ(where):اِجْلِسْ حَيْثُ الْمَنْظَرُ جَمِيْلٌ.

ظروف معربه:

There are many ظروف which are معرب but فَوْقُ, بَعْدُ, قَبْلُ, تَحْتُ etc. from them if they are مضاف and their مضاف اليه is not written, these will be مبنی: زَيْدٌ فَوْقُ. And if they are not مضاف or they are مضاف but their مضاف اليه is not written then they will be معرب: جِئْتُ قَبْلًا، جِئْتُ قَبْلَ خَالِدٍ.

Rules:

1. لَاغَيْرُ and لَيسَ غَيْرُ are مبنی علی الضم (مبنی on ضمه):
   جَاءَ زَيْدٌ لَاغَيْرُ/لَيسَ غَيْرُ. حَسْبُ is also like these two if it is in the meanings of these two: جَاءَ بَکْرٌ فَحَسْبُ.
2. That اسمِ ظرف which is مضاف towards a جمله or إذ, it is allowed to read it as مبنی علی الفتح (مبنی on فتحه):
   هٰذَا يَوْمَ يَفُوْزُ الْمُجْتَهِدُ، سُرِرْتُ فِي يَوْمَ اِذْ جِئْتَنِي.
3. If there is مَا, اَنْ or أَنَّ after مِثْلُ or غَيْرُ then it is allowed to read it as مبنی علی الفتح:
   قِيَامِیْ مِثْلَ مَاقُمْتَ، قِيَامِیْ مِثْلَ اَنْ تَقُوْمَ، هٰذَا حَقٌّ مِثْلَ اَنَّکَ تَنْطِقُ.

Exercise No.1

Q.1. Explain اسمِ ظرف and its types.

Q.2. Mention ظروف مبنيه.

Q.3. Are قبل, فوق,معرب or مبنی?

Q.4. Is لَاغير, معرب or مبنی?

Exercise No.2

Correct the following sentences.

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1. That فعل which shows a time or a place is known as اسمِظرف.
2. اِذَا and فوق are sometimes معرب and sometimes مبنی.
3. لیس غیر is مبنی علی الفتح.
4. That اسمِظرف which is مضاف it is جائز to read it as مبنی علی الفتح.
5. If there is مَا,اَنْ or اَنَّ after مثل or غیر then they are مبنی علی الفتح.

Exercise No.3

A. While keping the meanings in your mind, separate the ظرفِزمان and ظرفِمکان.

۱۔فَوْقَ.　۲۔مَتٰی.　۳۔تَحْتُ.　۴۔اَیَّانَ.　۵۔عَوْضُ.　۶۔اِذْ.

۷۔سَنَةٌ.　۸۔اَیْنَ.　۹۔قَبْلُ.　۱۰۔اِذَا.　۱۱۔اَنّٰی.　۱۲۔حَیْثُ.

B. By focusing the meaning, fill in the blanks with suitable اسمِظرف.

۱۔رَأَیْتُ الْهِلَالَ............بَکْرٍ.　۲۔............یَوْمُ الدِّیْنِ.

۳۔اَلْعِلْمُ............حَکِیْمٍ.　۴۔مَالَقِیْتُهٗ............یَوْمَیْنِ.

۵۔............هُوَ.　۶۔سَمِعْتُ............قُلْتَ.

۷۔لَااَکْذِبُ............　۸۔مَاضَرَبْتُهٗ............

۹۔اَلْحُکْمُ............الْاَدَبِ.　۱۰۔............جِئْتَ.　۱۱۔رَأَیْتُ الْفِیْلَ............　۱۲۔............کِتَابُکَ.

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Lesson No.20 الدرس العشرون

Chapter about منصرف and غیرمنصرف

There are two types of اسمِمعرب: 1. مُنْصَرِفْ. 2. غَیْرِمُنْصَرِفْ.

That اسمِمعرب which accepts کسرہ and تنوین at the end is known as منصرف: جَاءَزَیْدٌ،نَظَرْتُاِلٰیزَیْدٍ. And that اسمِمعرب which does not accept کسرہ and تنوین at the end is known as غیرمنصرف: جَاءَاَحْمَدُ،نَظَرْتُاِلٰیاَحْمَدَ.

The following اسماء are غیرمنصرف:

1. That جمع which is on the scale of مُنْتَھَی الْجُمُوْع and there is no ۃ at the end: مَسَاجِدُ.
2. That اسم which has الفمقصورہ or الفممدودہ at the end: صُغْرٰی،حَمْرَاءُ.
3. That اسمِعدد which is on the scale of فُعَالُ or مَفْعَلُ: اُحَادُ،مَعْشَرُ.
4. That علم which is made by joining two اسم {without any اضافت or اسناد (relation between them)} or that is on the scale of فُعَلُ or اَفْعَلُ: بَعْلَبَکُّ،عُمَرُ،اَحْمَدُ.
5. That علم which has ۃ or الفنونزائد (extra) at the end: طَلْحَةُ،عَائِشَةُ،عُثْمَانُ.
6. That علم which is مؤنث or عُجْمِی (name in any language other than Arabic) having more than three letters: زَیْنَبُ،اِسْحٰقُ. Or it is not having more than three letters but its middle letter is متحرک: سَقَرُ،شَتَرُ.
7. That صیغہ of صفت which is on the scale of اَفْعَلُ or فَعْلَانُ: اَحْمَرُ،اَنْصَرُ،غَضْبَانُ.

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Note:

If لام comes on غیرمنصرف or it is مضاف, in both conditions کسرہ can come on it: مَرَرْتُ بِالْمَسَاجِدِ/بِمَسَاجِدِكُمْ.

Exercise No.1

Q.1. How many are the types of معرب, mention them?

Q.2. What are منصرف and غیرمنصرف?

Q.3. Which اسماء are غیرمنصرف?

Q.4. In which conditions کسرہ can come on غیرمنصرف?

Exercise No.2

Correct the following sentences.

1. The صیغہ of جمع is غیرمنصرف.
2. The اسم having الف‌نون at the end will be غیرمنصرف.
3. اسمِ‌عدد is غیرمنصرف.
4. The اسم having ۃ at the end is غیرمنصرف.
5. That علم which is more than three letters will be غیرمنصرف.
6. If غیرمنصرف is مضاف‌الیہ then کسرہ can come on it.

Exercise No.3

Separate منصرف and غیرمنصرف.

۱۔رِجَال. ۲۔دَرَاهِم. ۳۔عُلَمَاء. ۴۔ضَارِبَة. ۵۔خُضَرَاء.

۶۔اَسَاتِذَة. ۷۔عَشَرَة. ۸۔ثُلَاث. ۹۔فَاطِمَة. ۱۰۔مُحَمَّد.

۱۱۔زُفَر. ۱۲۔نَاصِر. ۱۳۔عِمْرَان. ۱۴۔جِيْرَان. ۱۵۔عَطْشَان.

۱۶۔رُبَاع. ۱۷۔جَعْفَر. ۱۸۔مَسَاكِيْن. ۱۹۔يُوْسُف.

۲۰۔اِبْرَاهِيْم.

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Lesson No.21 الدرس الحادی والعشرون

Chapter about اسم معرب *and types of its* اعراب

There are three اعراب of اسم:

1. رفع. 2. نصب. 3. جر.

These اعراب are sometimes with حرکت and sometimes with حرف, sometimes لفظی and sometimes تقدیری, according to this

There are twelve types of اسمِ معرب:

1. مفرد منصرف صحیح 2. قائم مقام صحیح 3. جمع مکسر منصرف:

Their حالت رفعی comes with ضمہ, حالت نصبی comes with فتحہ and حالت جری comes with کسرہ:

	حالت رفعی	حالت نصبی	حالت جری
مفرد منصرف صحیح:	جَاءَ رَجُلٌ	رَأَیْتُ رَجُلًا	نَظَرْتُ اِلٰی رَجُلٍ
قائم مقام صحیح:	جَاءَ ظَبْیٌ	رَأَیْتُ ظَبْیًا	نَظَرْتُ اِلٰی ظَبْیٍ
جمع مکسر منصرف:	جَاءَ رِجَالٌ	رَأَیْتُ رِجَالًا	نَظَرْتُ اِلٰی رِجَالٍ

4. جمع مؤنث سالم:

Its حالت رفعی comes with ضمہ, حالت نصبی and حالت جری comes with کسرہ:

حالت رفعی	حالت نصبی	حالت جری
هٰذِهٖ کُرَّاسَاتٌ	رَأَیْتُ کُرَّاسَاتٍ	نَظَرْتُ اِلٰی کُرَّاسَاتٍ

5. غیر منصرف:

Its حالت رفعی comes with ضمہ, حالت نصبی and حالت جری comes with فتحہ:

حالت رفعی	حالت نصبی	حالت جری
جَاءَ عُمَرُ	رَأَیْتُ عُمَرَ	نَظَرْتُ اِلٰی عُمَرَ

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6. اسم منقوص:

Its حالت رفعی comes with ضمہ, حالت نصبی comes with فتحہ and حالت جری comes with کسرہ (in this case ضمہ and کسرہ are تقدیری (not in words) and فتحہ is لفظی (in words)):

حالت رفعی	حالت نصبی	حالت جری
جَاءَالْقَاضِیْ	رَأَیْتُ الْقَاضِیَ	مَرَرْتُ بِالْقَاضِیْ

7. اسم مقصور 8. مضاف الی الیاء(except جمع مذکر سالم):

Their حالت رفعی comes with ضمہ, حالت نصبی comes with فتحہ and حالت جری comes with کسرہ (in these cases, all اعراب are تقدیری):

	حالت رفعی	حالت نصبی	حالت جری
اسمِ مقصور:	جَاءَالْفَتٰی	رَأَیْتُ الْفَتٰی	نَظَرْتُ اِلَی الْفَتٰی
مضاف الی الیاء:	جَاءَغُلَامِیْ	رَأَیْتُ غُلَامِیْ	نَظَرْتُ اِلٰی غُلَامِیْ

9. اسماءِ سِتّہ (أَبٌ, أَخٌ, فَمٌ, حَمٌ, هَنٌ, ذُوْ):

Their حالت رفعی comes with واؤ, حالت نصبی comes with الف and حالت جری comes with یاء:

حالت رفعی	حالت نصبی	حالت جری
جَاءَاَبُوْزَيْدٍ	رَأَیْتُ اَبَازَيْدٍ	نَظَرْتُ اِلٰی اَبِیْ زَيْدٍ

10. تثنیہ and كِلَا, كِلْتَا, اِثْنَانِ, اِثْنَتَانِ:

Their حالت رفعی comes with الف, حالت نصبی and حالت جری comes with یاء ساکن preceded by مفتوح:

حالت رفعی	حالت نصبی	حالت جری
جَاءَرَجُلَانِ	رَأَیْتُ رَجُلَیْنِ	نَظَرْتُ اِلٰی رَجُلَیْنِ

11. جمع مذکر سالم, أُوْلُوْ and عِشْرُوْنَ to تِسْعُوْنَ all tens:

Their حالت رفعی comes with واؤ ساکن preceded by مضموم, حالت نصبی and حالت جری comes with یاء ساکن preceded by مکسور:

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حالتِ رفعی	حالتِ نصبی	حالتِ جری
جَاءَمُسْلِمُوْنَ	رَأَیْتُ مُسْلِمِیْنَ	نَظَرْتُ اِلٰی مُسْلِمِیْنَ

12. جمع مذکر سالم (which is مضاف towards یاء of متکلم):

Its حالتِ رفعی comes with واؤ, حالتِ نصبی and حالتِ جری comes with یاء {In this case واؤ is تقدیری (not in words) and یاء is لفظی (in words)}:

حالتِ رفعی	حالتِ نصبی	حالتِ جری
جَاءَمُسْلِمِیَّ	رَأَیْتُ مُسْلِمِیَّ	نَظَرْتُ اِلٰی مُسْلِمِیَّ

Note 1:

اعراب of اسماءِستہ, جمع مذکر سالم, تثنیہ and their مُلحَقَات (joined things) is اعراب بالحرف (with حرف) and اعراب of all other اسماء is اعراب بالحرکۃ (with حرکۃ).

Note 2:

اعراب of اسمِ مقصور and that اسم which is مضاف towards یاء, in all three conditions, حالتِ رفعی and حالتِ جری of اسمِ منقوص and حالت رفعی of جمع مذکر سالم (which is مضاف towards یاء) is تقدیری whereas اعراب of اسمِ منقوص in حالتِ نصبی and حالتِ نصبی and حالتِ جری of جمع مذکر سالم (which is مضاف towards یاء) and اعراب of all other اسماء, in all three conditions is لفظی.

Exercise No.1

Q.1. How many are the اعراب of اسم? Mention them.

Q.2. Explain the types of اسمِ معرب and اعراب of every type with examples.

Q.3. In which اسماء, اعراب is اعراب بالحرکۃ?

Q.4. In which اسماء, اعراب is اعراب بالحرف?

Q.5. In which اسماء, اعراب is لفظی?

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Q.6. In which اسماء, اعراب is تقدیری?

Exercise No.2

Correct the following sentences.

1. اعراب is always with ضمہ, فتحہ and کسرہ.
2. اعراب is always لفظی.
3. اعراب of اسمِ منقوص is تقدیری.
4. اعراب of جمع مذکر سالم is تقدیری.
5. اعراب of جمع مؤنث سالم in حالت نصبی is تقدیری.
6. اعراب of غیر منصرف in حالت جری is تقدیری.

Exercise No.3

A. Explain the اعراب of the following اسماء and use them in all three conditions.

۱۔کِتَابٌ. ۲۔اَلرَّاشِیْ. ۳۔اَوْلَادٌ. ۴۔مُؤْمِنَاتٌ. ۵۔تَلَامِیْذُ.

۶۔اَخُوْکَ. ۷۔غُلَامَانِ. ۸۔مُؤْمِنُوْنَ. ۹۔اَلْعَصٰی. ۱۰۔وَلَدِیْ.

B. Indicate the mistakes of اعراب from the following sentences.

۱۔بِعْتُ کُرَّاسَاتً. ۲۔ذَهَبَ الطُّلَّابِ. ۳۔رَأَیْتُ وَلَدَانِ. ۴۔نَظَرْتُ اِلٰی اِسْمٰعِیْلٍ. ۵۔اَلْقَاضِیْ مُنْصِفٌ. ۶۔خَابَ الْکَافِرِیْنَ. ۷۔رَأَیْتُ مُسْلِمُوْنَ. ۸۔قَالَ اَبَاهُرَیْرَةَ. ۹۔اَلْمُسْلِمُ اَخِی الْمُسْلِمِ. ۱۰۔دَوَاءُ الذُّنُوْبِ الْاِسْتِغْفَارَ.

۱۱۔زَکَاةُ الْجَسَدَ الصِّوْمِ. ۱۲۔شَرِبْتُ مَاءُ زَمْزَمٍ.

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Lesson No.22 الدرس الثانی والعشرون

Chapter about نواصب وجوازم مضارع

نواصبِ مضارع:

Four حروف (اَنْ،لَنْ،کَیْ،اِذَنْ) are known as نواصبِ مضارع, these four حروف give نصب to مضارع.i.e. These حروف give نصب to five مضموم صیغہ and drop نونِ اعرابی from seven صیغہ.

Their detail is as follows:

1. اَنْ (so): اُرِیْدُ اَنْ اَذْھَبَ (I want to go) this is known as اَنْ نَاصِبَہْ and اَنْ مَصْدَرِیَّہْ.
2. لَنْ (definitely not): لَنْ یَّضْرِبَ.
3. کَیْ (so that): اَدْرُسُ النَّحْوَ کَیْ اَفْھَمَ الْقُرْآنَ.
4. اِذَنْ (than): اَسْلِمْ اِذَنْ تَنْجُوَ.

جوازمِ مضارع:

Five حروف (لَمْ, لَمَّا, لَام of اَمْر, لَا of نہی and اِنْ which is for شرط) are known as جوازمِ مضارع, these five حروف give جزم to فعلِ مضارع i.e. These حروف give جزم to five مضموم صیغہ of مضارع which are مضموم if there is no حرفِ علت at the end. Otherwise they drop حرفِ علت and these حروف drop نون اعرابی from seven صیغہ.

Their detail is as follows:

1. لَمْ (no): لَمْ یَأْکُلْ،لَمْ یَدْعُ.
2. لَمَّا (not till now): لَمَّا یَقُلْ،لَمَّا یَرْمِ.
3. لِ (should): لِیَنْصُرْ،لِیَرْمِ.
4. لَا (no): لَاتَشْرَبْ،لَاتَنْسَ.
5. اِنْ (if): اِنْ تَجْتَھِدْ تَنْجَحْ.

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Note:

That مضارع which does not have any ناصب or جازم will be مرفوع.i.e. ضمہ will be in five صیغہ`s and نون اعرابی will be in seven صیغہ.(صیغہ of جمع مؤنث are always مبنی)

Exercise No.1

Q.1. How many are the نواصبِ مضارع? Mention them and what is their عمل (action)?

Q.2. How many are the جوازمِ مضارع? Mention them and what is their عمل (action)?

Exercise No.2

Correct the following sentences.

1. Both ناصب and جازم drop نون from the end of مضارع.
2. That مضارع which does nothave ناصب or جازم is منصوب.

Exercise No.3

Put ناصب and جازم before the following افعال and give them عمل.

١۔تَذْبَحُوْنَ. ٢۔یَھْدِیْ. ٣۔یَغْفِرُ. ٤۔تَنْجُوْ. ٥۔تَصُوْمَانِ. ٦۔یَاْکُلُ.

٧۔یَاْتِیْ. ٨۔تَنْظُرِیْنَ. ٩۔تَنَالُوْنَ. ١٠۔یَنْھٰی. ١١۔اَبْرَحُ.

١٢۔نُؤْمِنُ. ١٣۔یُعْطِیْ. ١٤۔یَجْعَلُوْنَ. ١٥۔یُکْرِمُ. ١٦۔تَنْصُرِیْنَ.

١٧۔یَرٰی. ١٨۔یَتْلُوْ. ١٩۔یَضْرِبْنَ. ٢٠۔یُصَلِّیْ. ٢١۔تَمْشِیْ.

٢٢۔أَنْظُرُ. ٢٣۔تَکْتُبْنَ. ٢٤۔نَقُوْلُ. ٢٥۔یَرْضٰی.

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Lesson No.23 الدرس الثالث والعشرون

Chapter about اعراب of فعل مضارع

اعراب of فعل مضارع are also three:

1. رفع. 2. نصب. 3. جزم.

These are also used in different ways, according to this there are four (4) types of مضارع معرب.

1. صحیح (that مضارع which does not have any حرفِ علت and نونِ اعرابی at the end):

Its حالتِ رفعی comes with ضمہ, حالتِ نصبی comes with فتحہ, and حالتِ جزمی comes with سکون:

حالت رفعی	حالت نصبی	حالت جزمی
يَنْصُرُ	لَنْ يَنْصُرَ	لَمْ يَنْصُرْ

2. ناقص واوی/یائی (that مضارع which has واو or یاء at the end and does not have نونِ اعرابی):

Its حالتِ رفعی comes with ضمہ تقدیری, حالتِ نصبی comes with فتحہ لفظی, and حالتِ جزمی comes with حذف of the end:

حالت رفعی	حالت نصبی	حالت جزمی
يَدْعُوْ، يَرْمِىْ	لَنْ يَدْعُوَ، لَنْ يَرْمِىَ	لَمْ يَدْعُ، لَمْ يَرْمِ

3. ناقص الفی (that مضارع which has الف at the end and does not have نونِ اعرابی):

Its حالتِ رفعی comes with ضمہ تقدیری, حالتِ نصبی comes with فتحہ تقدیری, and حالتِ جزمی comes with حذف of the end:

حالت رفعی	حالت نصبی	حالت جزمی
يَرْضٰى	لَنْ يَرْضٰى	لَمْ يَرْضَ

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4. مضارع بانونِ اعرابی (that مضارع which has نونِ اعرابی at the end):

Its حالتِ رفعی comes with ثبوتِ نون (prove of نون), حالتِ نصبی and حالتِ جزمی come with حذف of نون:

حالت رفعی	حالت نصبی	حالت جزمی
يَنْصُرَانِ، يَنْصُرُوْنَ	لَنْ يَنْصُرَا، لَنْ يَنْصُرُوْا	لَمْ يَنْصُرَا، لَمْ يَنْصُرُوْا

Exercise No.1

Q.1. How many are the اعراب of مضارع? Mention them.

Q.2. Explain the types of مضارع according to اعراب and اعراب of every type with example.

Exercise No.2

Correct the following sentences.

1. صحیح is that مضارع which does not have نونِ اعرابی at the end.
2. The مضارع having نون at the end is known as بانونِ اعرابی.

Exercise No.3

A. Tell the اعراب of the following افعال and put ناصب and جازم on them and give them عمل.

۱۔ تَعْقِلُوْنَ. ۲۔ يَرْمِيْ. ۳۔ يَظْهَرُ. ۴۔ تَعْفُوْ. ۵۔ تَقُوْلَانِ. ۶۔ يَعْنِيْ.

۷۔ تَفْرَحِيْنَ. ۸۔ يُدْعٰى. ۹۔ تَبْلَعِيْنَ. ۱۰۔ تَرْضٰى. ۱۱۔ تَدْعُوْ.

B. Correct the following sentences.

۱۔ لَمَّا يَقْضِيْ. ۲۔ لَنْ يَجْرِیْ. ۳۔ لَمْ يَتَعَلَّمْ. ۴۔ لَمْ يَتَجَلّٰى. ۵۔ لَمَّا يَجْلِسَانِ.

۶۔ لَنْ اَسْمَعُ. ۷۔ اِذَنْ يَقُوْلُوْنَ. ۸۔ لَمْ تَصُوْمِيْنَ. ۹۔ لَمْ يَعْفُوْ. ۱۰۔ كَيْ يَفْهَمَانِ. ۱۱۔ لَنْ تَلُوْمِيْنَ. ۱۲۔ لَنْ يَرْمِيْ.

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Lesson No.24 الدرس الرابع والعشرون

Chapter about حروف مشبہ بالفعل

Six حروف are known حروف مشبہ بالفعل:

1. اِنَّ (indeed) 2. اَنَّ (so) 3. كَاَنَّ (as it is) 4. لٰكِنَّ (but)

5. لَيتَ (I wish) 6. لَعَلَّ (maybe)

Rules:

1. These حروف enter on جملہ اسمیہ and give نصب to مبتدا and رفع to خبر,مبتدا is known as their اسم and خبر is known as their خبر:
   اِنَّ زَيْدًا عَالِمٌ.
2. If خبر of حروف مشبہ بالفعل is مفرد i.e. it is not a جملہ, it must be according to its اسم in being واحد, تثنیہ, جمع, مذکر and مؤنث:
   اِنَّ بَكْرًا شَاعِرٌ،اِنَّ هِنْدًا شَاعِرَةٌ،اِنَّ الْوَلَدَيْنِ لَاعِبَانِ،اِنَّ الْبِنْتَيْنِ نَائِمَتَانِ.
3. If their خبر is جملہ, there must be a ضمیر in it according to its اسم: اِنَّ اللهَ خَلَقَ الْجَنَّةَ،اِنَّ الْبُسْتَانَ اَزْهَارُهٗ جَمِيْلَةٌ.
4. If their خبر is جار مجرور it will be related to a hidden فعل or شبہ فعل which is according to their اسم in being واحد, تثنیہ, جمع, مذکر and مؤنث:اِنَّ زَيْدًا (ثَابِتٌ) فِى الدَّارِ،اِنَّ هِنْدًا (ثَابِتَةٌ) فِى الدَّارِ.
5. Their اسم and خبر can also be موصوف or مضاف:
   اِنَّ الْوَلَدَ الصَّغِيْرَ نَائِمٌ،اِنَّ غُلَامَ زَيْدٍ عَالِمٌ،اِنَّ زَيْدًا رَجُلٌ صَالِحٌ،اِنَّ بَكْرًا غُلَامُ خَالِدٍ.
6. Sometimes word ما comes with these حروف which stops their action and in this case they can enter on فعل as well: اِنَّمَا جَاءَ خَالِدٌ. This ما is known as مَاكَافَّةٌ.

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Exercise No.1

Q.1. How many are حروف مشبه بالفعل? Mention them and what does they do?

Q.2. What is the rule when خبر of these حروف is مفرد or جملہ?

Exercise No.2

Correct the following sentences.

1. حروف مشبہ بالفعل give رفع to their اسم and نصب to their خبر.
2. خبر of these حروف is always according to their اسم.
3. حروف مشبہ بالفعل cannot come on فعل in any case.
4. If خبر is جار مجرور then they will be related to ثَابِتٌ محذوف.

Exercise No.3

A. Put suitable حرفِ مشبہ بالفعل on the following sentences and give them عمل.

١۔اَلْعُلَمَاءُ وَرَثَةُ الْاَنْبِیَاءِ. ٢۔اَللّٰہُ قَدِیْرٌ. ٣۔لِلْبِئْرِ دَلْوٌ. ٤۔زَیْدٌ اَسَدٌ.

٥۔اَلْمُسْلِمُوْنَ جَالِسُوْنَ. ٦۔اَلْاُسْتَاذُ اٰبَ. ٧۔فِی الْجَامِعَةِ مُعَلِّمُوْنَ.

٨۔اَلْمُفْتِیْ مَوْجُوْدٌ. ٩۔اَلْوَلَدَانِ مُتَعَلِّمَانِ. ١٠۔اَلْمُسْلِمَاتُ قَانِتَاتٌ.

B. Correct the following sentences.

١۔اِنَّ اَخُوْ زَیْدٍ عَالِمٌ. ٢۔اِنَّ زَیْدًا اَبَاہُ عَالِمٌ. ٣۔اِنَّ فِی الدَّارِ رَجُلٌ. ٤۔اِنَّ الرَّجُلَیْنِ مَوْجُوْدٌ. ٥۔اِنَّ الْمِیْزَانُ حَقٌّ. ٦۔اِنَّمَا زَیْدًا صَالِحٌ. ٧۔اِنَّ الْخَمْرُ حَرَامٌ.

٨۔اُعْلِنَ اَنَّ الْمُسْلِمُوْنَ فَائِزِیْنَ.

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Lesson No.25 الدرس الخامس والعشرون

Chapter about places of reading اِنَّ and اَنَّ

There are different places of reading اِنَّ and اَنَّ, at some places it is read as اِنَّ and at some places اَنَّ.

اِنَّ (with the کسرہ on ہمزہ) is read at the following places:

1. In the beginning of جملہ: اِنَّ اللّٰہَ غَفُوْرٌ رَّحِیْمٌ.
2. After قول and its مشتقات: یَقُوْلُ اِنَّھَا بَقَرَۃٌ.
3. After اسمِ موصول: مَا جَاءَ الَّذِیْ اِنَّہٗ ذَھَبَ.
4. After عَلِمَ, شَھِدَ and their مشتقات if there is لامِ مفتوح is on their خبر: اَعْلَمُ اِنَّہٗ لَعَالِمٌ.
5. After حرفِ تنبیہ and حیث: اَلَا اِنَّ زَیْدًا عَالِمٌ، ذَھَبْتُ حَیْثُ اِنَّ الْعَالِمَ جَالِسٌ.
6. In the beginning of جوابِ قسم: وَاللّٰہِ اِنَّکَ جَوَّادٌ.

اَنَّ (with the فتحہ on ہمزہ) is read at the following places:

1. When it becomes فاعل, نائب الفاعل, مفعول, مبتدا or مضاف الیہ after joining with its اسم and خبر: بَلَغَنِیْ اَنَّ زَیْدًا عَالِمٌ، اُعْلِنَ اَنَّ خَالِدًا نَاجِحٌ، کَرِھْتُ اَنَّہٗ جَاھِلٌ، عِنْدِیْ اَنَّہٗ عَالِمٌ، عَجِبْتُ مِنْ طُوْلِ اَنَّکَ قَائِمٌ.
2. After عَلِمَ, شَھِدَ and their مشتقات if there is no لامِ مفتوح on their خبر: اَشْھَدُ اَنَّ بَکْرًا عَالِمٌ.
3. After حرفِ جر: اَکْرَمْتُہٗ لِاَنَّہٗ عَالِمٌ.

Exercise No.1

Q.1. What are the places to read اِنَّ?

Q.2. What are the places to read اَنَّ?

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Exercise No.2

Correct the following sentences.

1. اَنَّ comes in the beginning of جمله.
2. اِنَّ comes always after عَلِمَ and شَهِدَ.
3. اِنَّ comes after حرفِ تنبیه and حرفِ جر.
4. اَنَّ comes in the beginning of جوابِ قسم.

Exercise No.3

A. Fill in the blanks with اِنَّ and اَنَّ.

۱۔............اَللّٰهَ رَحِيمٌ. ۲۔يَقُوْلُ............هَابَقَرَةٌ.

۳۔كَرِهْتُ............هٗ جَاهِلٌ. ۴۔اَعْلَمُ............كَ عَالِمٌ.

۵۔عِنْدِىْ............هٗ عَالِمٌ. ۶۔قَامَ الْوَلَدُ

حَيْثُ............الْوَالِدَ قَائِمٌ. ۷۔وَاللّٰهِ............مُحَمَّدًا رَسُوْلُ اللّٰهِ.

۸۔بَلَغَنِىْ............زَيْدًا عَالِمٌ. ۹۔اُعْلِنَ............خَالِدًا نَاجِحٌ.

۱۰۔مَارَاَيْتُ الَّذِىْ............هٗ فِى الْمَسْجِدِ. ۱۱۔اَلَا............

زَيْدًا عَالِمٌ. ۱۲۔اَعْلَمُ............زَيْدًا الشَّاعِرُ.

B. From the following sentences if there is mistake of اِنَّ and اَنَّ tell its reason.

۱۔اَنَّ الْاِحْسَانَ يَقْطَعُ اللِّسَانَ. ۲۔اَكْرَمَنِىْ الَّذِيْ اَنَّهٗ عَالِمٌ. ۳۔سَرَّنِىْ اِنَّ

زَيْدًا مُعَلِّمٌ. ۴۔قَالَ لَهٗ اَنَّ الصِّدْقَ يُنْجِىْ. ۵۔عَلِمْتُ اِنَّ الْغِيْبَةَ حَرَامٌ. ۶۔وَاللّٰهِ

اَنَّ يَوْمَ الدِّيْنِ لَوَاقِعٌ. ۷۔عَجِبْتُ مِنْ اِنَّ زَيْدًا شَاعِرٌ.

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Lesson No.26 الدرس السادس والعشرون

Chapter about لائے نفی جنس

That لا which eliminates the حکم (ruling) from all individuals of anything is known as لَائے نَفِیْ جِنْس:
لَاسُرُوْرَدَائِمٌ،لَارَجُلَ قَائِمٌ.

Rules:

1. لائے نفی جنس enters on جملہ اسمیہ, then مبتدا is known as its اسم and خبر is known as its خبر.
2. خبر of لائے نفی جنس is always مرفوع and there are three conditions of its اسم: 1. مضاف. 2. مشابہ مضاف. 3. نکرہ.
   In first two conditions it is منصوب:
   لَاغُلَامَ رَجُلٍ قَائِمٌ،لَاطَالِعًاجَبَلًاقَائِمٌ. And in third condition it is مبنی علی الفتح: لَارَجُلَ قَائِمٌ.
3. If خبر of لائے نفی جنس is مفرد it must be according to its اسم in being مذکر, مؤنث, واحد, تثنیہ and جمع: لَارَجُلَ مَوْجُوْدٌ،لَاامْرَاَۃَقَائِمَۃٌ.
4. If خبر of لائے نفی جنس is a جملہ there must be a ضمیر in that جملہ according to اسم: لَااِنْسَانَ یَمْشِیْ عَلٰی بَطْنِہٖ،لَاوَلِیَّ ھُوَاَفْضَلُ مِنْ نَبِیٍّ.
5. خبر of لائے نفی جنس comes جارمجرور as well: لَارَیْبَ فِیْہِ.

Exercise No.1

Q.1. What are لائے نفی جنس, its اسم and its خبر?
Q.2. When اسم of لائے نفی جنس is منصوب and when is مبنی?
Q.3. What is the اعراب of the خبر of لائے نفی جنس?
Q.4. If خبر of لائے نفی جنس is مفرد, in how many things it must be according to اسم? And if جبر is جملہ, what thing is necessary in it?

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Exercise No.2

Correct the following sentences.

1. That لا which eliminates all individuals of anything is known as لائے نفی جنس.
2. اسم of لائے نفی جنس is always منصوب and its خبر is always مرفوع.
3. If اسم of لا is مفرد نکرہ it will be منصوب.
4. If خبر of لائے نفی جنس is جملہ than it must be according to اسم.

Exercise No.3

A. Put لائے نفی جنس on the following sentences and give them عمل.

۱۔سُرُوْرٌدَائِمٌ. ۲۔سَارِقٌ مَالًامَوْجُوْدٌ. ۳۔لَهُوٌمُفِيْدٌ. ۴۔طَالِعٌ جَبَلًا مَوْجُوْدٌ. ۵۔غُلَامُ رَجُلٍ شَاعِرٌ. ۶۔شَجَرٌمُثْمِرٌ.

B. Correct the following sentences.

۱۔لَارَجُلٌ جَالِسٌ. ۲۔لَاحَسَنٌ وَجْهًامَوْجُوْدٌ. ۳۔لَاطِفْلٌ نَائِمٌ. ۴۔لَاحَكِيْمًااِلَّاذُوْتَجْرِبَةٍ. ۵۔لَاغُلَامُ رَجُلٍ قَائِمًا. ۶۔لَاضَرَرًافِى الْاِسْلَامِ.

۷۔لَاطَالِبًامَالًاشَعْبَانَ.

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Lesson No.27 الدرس السابع والعشرون

Chapter about افعالِ ناقصه

Following seventeen افعال are known as افعالِ نَاقِصَة:

كَانَ، صَارَ، ظَلَّ، بَاتَ، أَصبَحَ، أَضحٰى، أَمسٰى، عَادَ، اٰضَ، غَدَا، رَاحَ، مَازَالَ، مَاانْفَکَّ، مَابَرِحَ، مَافَتِئَ، مَادَامَ، لَيْسَ

Rules:

1. افعالِ ناقصه enter on جملہ اسمیه and give رفع to مبتدا and نصب to خبر, مبتدا is known as their اسم and خبر is known as their خبر: كَانَ النَّبِيُّ رَحِيمًا.
2. Rule of اسم and خبر of افعال ناقصه is the same as the rule of مبتدا and خبر: صَارَ بَكْرٌ عَالِمًا، لَيسَتِ الْحَيَاةُ دَائِمَةً، كَانَ زَيْدٌ يُعِينُ الضُّعَفَاءَ، كَانَ نَاصِرٌ أَبُوْهُ عَالِمٌ، لَيْسَ خَالِدٌ فِي الدَّارِ.
3. خبر of افعال ناقصه can come before their اسم: مَازَالَ قَائِمًا زَيْدٌ. And if there is no مَا in the beginning of فعل, خبر can come before فعل ناقص as well: قَائِمًا كَانَ زَيْدٌ.
4. If there is an اسم after فعلِ ناقص which can become its اسم, then that will be its اسم otherwise the ضمیر present in the فعل will be its اسم: صَارَ زَيْدٌ غَنِيًّا وَكَانَ فَقِيْرًا.

Use of افعال ناقصه:

كَانَ (was, is, became): كَانَ الشَّجَرُ مُثْمِرًا.

صَارَ (became): صَارَ الْمَاءُ بَارِدًا.

ظَلَّ (became, became in the day): ظَلَّ الْعَالِمُ مُسَافِرًا.

بَاتَ(became, became in the night): بَاتَ الْحَزِيْنُ فَرِحًا.

اَصْبَحَ (became, became in the morning): اَصْبَحَ الْمَاءُ بَارِدًا.

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اَضْحٰی (became, became in the time of چاشت (The time between sunrise and noon)): اَضْحَی الْمَاءُحَارًا.

اَمْسٰی (became, became in the evening): اَمْسَی بَکْرٌمُقِیْمًا.

عَادَ to رَاحَ (became): عَادَزَیْدٌغَنِیًّا.

مَازَالَ to مَافَتِئَ (for continuous): مَازَالَ الْمَرِیْضُ بَاکِیًا.

مَادَامَ (till when): اَطِعْ اَبَاکَ مَادَامَ حَیًّا.

لَیْسَ (is not): لَیْسَ الْمُتَکَبِّرُنَاجِحًا.

Note:

If there is باء on the خبر of لَیسَ, خبر will be لفظامجرور (in words): لَیْسَ زَیْدٌبِعَالِمٍ.

Exercise No.1

Q.1. How many are افعالِناقصه? Mention them and what are there اسم and خبر?

Q.2. خبر of فعلِناقص can come before فعلِناقص and its اسم or not?

Q.3. In which conditions خبر of لَیسَ is لفظامجرور?

Exercise No.2

Correct the following sentence.

1. فعلِناقص gives نصب to its اسم and رفع to its خبر.
2. خبر of افعالِناقص can come before افعالِناقص.
3. باء can come on the خبر of فعلِناقص.

Exercise No.3

A. Put a suitable فعلِناقص on the following sentences and give them عمل.

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۱۔اَلْبَقَرَۃُ صَفرَاءُ. ۲۔اَلطِّفْلَانِ نَائِمَانِ فِی الْمَھْدِ. ۳۔اَخُوْکَ صَدِیْقِی. ۴۔ عَدُوِّی صَدِیْقِی. ۵۔اَلْمُعَلِّمَاتُ جَالِسَاتٌ. ۶۔اَلْمُسْلِمُوْنَ قَائِمُوْنَ.۷۔ اَللَّبَنُ حَارٌّ.۸۔اَلْاَشْجَارُ مُثْمِرَۃٌ. ۹۔وَجْھُہٗ مُسْوَدٌّ. ۱۰۔ھٰذَا زَاھِدٌ. ۱۱۔اَلنِّسَاءُ صَالِحَاتٌ. ۱۲۔دَاؤدُ اَعْبَدُ الْبَشَرِ. ۱۳۔زَیْدٌ اَبُوْکَ.

B. Correct the following sentences.

۱۔کَانَ الْوَلَدُ ذَکِیٌّ. ۲۔یَکُوْنَ الْکَسَلَانَ مَحْرُوْمٌ. ۳۔صَارَ الْقَاضِیَ فَرِحًا. ۴۔کَانَتِ الْبَنَاتُ عَالِمَاتٌ. ۵۔سَوْفَ یَصِیْرُ الطَّلَبَۃَ عَالِمُوْنَ. ۶۔ فَقِیْرًا کَانَ زَیْدًا. ۷۔حَرِیْصًا مَازَالَ الْفَقِیْرُ. ۸۔کَانَ بَکْرٌ بِغَنِیٍّ. ۹۔ مَاانْفَکَ الْوَلَدَیْنِ مُتَعَلِّمَانِ. ۱۰۔کَانَ الْمُؤْمِنِیْنَ مُفْلِحُوْنَ.

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Lesson No.28 الدرس الثامن والعشرون

Chapter about ما and لا, which are مشابہ بلیس

(Similar to لیس)

These two حروف (مَا and لَا) enter on جملہ اسمیہ and give رفع to مبتدا and نصب to خبر, مبتدا is known as اسم of مَا or لَا and خبر is known as خبر of مَا or لَا: مَازَیۡدٌ جَاهِلًا، لَاحَجَرٌ لَیِّنًا.

Rules:

1. Rule of اسم and خبر of مَا and لَا is same like the حکم of مبتدا and خبر:

   مَاخَالِدٌ غَبِیًّا، لَاابۡنَةٌ قَائِمَةً، مَاالۡکَسۡلَانُ هُوَ فَائِزٌ، لَامَرۡاَةٌ تَحۡکُمُ عَلَی الۡمُسۡلِمِیۡنَ.

2. لَا does عمل only in نکرہ not in معرفہ and مَا does عمل in both: لَاشَجَرٌ مُثۡمِرًا، مَاخَالِدٌ شَاعِرًا، مَارَجُلٌ قَائِمًا.
3. باء can also come on the خبر of مَا like لَیۡسَ: مَاهُوَ بِغَائِبٍ. باء cannot come on the خبر of لَا.
4. اِنۡ is also used like مَا: اِنۡ زَیۡدٌ قَائِمًا.
5. In the following conditions مَا and لَا will not do any عمل (action) so مبتدا and خبر both will be مرفوع on their original conditions.
   a) If its خبر comes before its اسم: مَاقَائِمٌ زَیۡدٌ.
   b) If اِلَّا comes before its خبر: مَابَکۡرٌ اِلَّاشَاعِرٌ.
   c) If اِنۡ comes after مَا: مَااِنۡ خَالِدٌ عَالِمٌ.

Exercise No.1

Q.1. What is the عمل of مَا and لَا (which are مشابہ بلیس)?

Q.2. What is the حکم of اسم and خبر of مَا and لَا?

Q.3. In which conditions مَا and لَا does not do any عمل?

Exercise No.2

Correct the following sentences.

1. مَا and لَا give نصب to its اسم and رفع to its خبر.
2. The rule of اسم and خبر of مَا and لَا is the same like the rule of فعل and فاعل.
3. If there اسم comes before their خبر, then they will not do any عمل.
4. مَا does عمل only in معرفه.
5. باء can also come on the خبر of لَا.

Exercise No.3

A. Put مَا, لَا or اِن on the following sentences and give them عمل.

۱۔اَلْقَلَمُ جَیِّدٌ. ۲۔وَلَدَانِ جَالِسَانِ. ۳۔اَشْجَارٌ طَوِیْلَةٌ. ۴۔رَجُلَانِ شَاعِرَانِ. ۵۔اَنَا اَخُوْهُ. ۶۔مُؤْمِنَاتٌ قَائِمَاتٌ. ۷۔خَالِدٌ صَدِیْقِیْ. ۸۔هٰذَا بَشَرٌ. ۹۔اَلْقَاضِیْ حَاضِرٌ. ۱۰۔اَلرِّجَالُ قَائِمُوْنَ. ۱۱۔اَلْمَسْجِدُ فَسِیْحٌ.

B. Correct the following sentences.

۱۔مَاخَالِدٌ شَاعِرٌ. ۲۔لَازَیْدٌ عَالِمًا. ۳۔مَاالْمُفْتِیْ بِحَاضِرٍ الْیَوْمَ. ۴۔اِنْ اَنْتُمْ اِلَّا کَاذِبِیْنَ. ۵۔لَارَجُلَانِ قَائِمًا. ۶۔مَااِنْ صَادِقٌ نَادِمًا. ۷۔مَاالْکَافِرُوْنَ نَاجِحُوْنَ. ۸۔مَاهُمْ بِمُؤْمِنُوْنَ. ۹۔مَالَهٗ نَصِیْرًا. ۱۰۔مَاالْحَیَاةُ اِلَّافَانِیَةً. ۱۱۔اِنْ فَاطِمَةُ جَالِسًا. ۱۲۔مَابَکْرٌ اَبُوْکَ.

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Lesson No.29 الدرس التاسع والعشرون

Chapter about مفعول مطلق

The مصدر of the same فعل or مصدر having meaning similar to the فعل is known as مفعول مطلق: ضَرَبْتُ ضَرْبًا، قَعَدْتُ جُلُوْسًا.

Types of مفعول مطلق:

There are three types of مفعول مطلق:

1. تاکیدی. 2. نوعی. 3. عددی.

That مفعول مطلق which is on the scale of فِعْلَةٌ, مضاف or موصوف that is مفعول مطلق نَوْعِیْ: جَلَسَ جِلْسَةً، ضَرَبْتُ ضَرْبَ زَیْدٍ، ضَرَبْتُ ضَرْبًا شَدِیْدًا.

That مفعول مطلق which is on the scale of فَعْلَةٌ or is its تثنیہ or is that اسم عدد which is مضاف towards a مصدر or towards مَرَّات that is مفعول مطلق عددی: اَکَلْتُ اَکْلَةً، اَکَلْتُ اَکْلَتَیْنِ، اَکَلْتُ ثَلَاثَ اَکْلَاتٍ، جَاءَ زَیْدٌ أَرْبَعَ مَرَّاتٍ.

The مفعول مطلق other than these is known as مفعول مطلق تَاکِیْدِیْ: نُصِرَ نَصْرًا.

Rules:

1. It is always منصوب like it is clear from above mentioned examples.
2. Sometimes مفعول مطلق is محذوف and its صفت is mentioned: اُذْکُرُوا اللّٰهَ کَثِیْرًا.i.e. ذِکْرًا کَثِیْرًا.
3. افعال of some مفعول مطلق are always محذوف: شُکْرًا i.e. شَکَرْتُ شُکْرًا, حَمْدًا i.e. حَمِدْتُ اللّٰهَ حَمْدًا, سَقْیًا i.e. سَقَاکَ اللّٰهُ سَقْیًا.

Exercise No.1

Q.1. What is مفعول مطلق and what is its اعراب?

Q.2. How many types of مفعول مطلق are there? Mention them.

Q.3. When will مفعول مطلق be نوعی?

Q.4. When will مفعول مطلق be عددی?

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Q.5. When will مفعول مطلق be تاکیدی?

Q.6. Which are those مفعول مطلق whose فعل is always محذوف?

Exercise No.2

Correct the following sentences.

1. مفعول مطلق is always مرفوع.
2. The مفعول مطلق which is موصوف that is مفعول مطلق عددی.
3. The مفعول مطلق which is such an اسم عدد which is مضاف towards a مصدر is مفعول مطلق نوعی.
4. فعل of مفعول مطلق is always محذوف.

Exercise No.3

Specify مفعول مطلق and its types from the following sentences.

١۔تَدُوْرُ الشَّمْسُ دَوْرَةً فِیْ یَوْمٍ۔ ٢۔کَلَّمَ اللّٰہُ مُوْسٰی تَکْلِیْمًا۔ ٣۔وَثَبَ خَالِدٌ وُثُوْبَ الْاَسَدِ۔ ٤۔ضَرَبْتُ الْحَیَّۃَ ضَرْبَۃً۔ ٥۔جَلَسَ زَیْدٌ جِلْسَۃَ الْاَمِیْرِ۔ ٦۔ اَدَّبَ الْاُسْتَاذُ التِّلْمِیْذَ تَاْدِیْبًا۔ ٧۔قَاتَلَ زَیْدٌ قِتَالًا۔ ٨۔وَرَتِّلِ الْقُرْاٰنَ تَرْتِیْلًا۔ ٩۔اِنَّا فَتَحْنَا لَکَ فَتْحًا مُّبِیْنًا۔ ١٠۔اَنْبَتَ اللّٰہُ نَبَاتًا۔ ١١۔قَرَأْتُ الْقُرْآنَ سَبْعَ قِرَاءَاتٍ۔

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Lesson No.30 الدرس الثلاثون

Chapter about مفعول به

That اسم upon which a فعل takes place is known as مَفْعُوْلِ بِهٖ. It is also always منصوب: نَصَرْتُ ضَعِیْفًا، أَعْطَیْتُ الْفَقِیْرَ دِرْهَمًا.

Rules:

1. There can be two or three مفعول for one فعل:
   اَعْلَمَ زَیْدًا بَکْرًا فَاضِلًا, اَعْطَیْتُ زَیْدًا قَلَمًا.
   If such فعل is مجہول, first مفعول will be its نائب الفاعل and others will be its مفعول به: اُعْطِیَ زَیْدٌ قَلَمًا، اُعْلِمَ زَیْدٌ بَکْرًا فَاضِلًا.
2. Usually مفعول به comes after فعل and فاعل: نَصَرَ زَیْدٌ عَمْرًا. And sometimes it also comes before them (فعل and فاعل): نَصَرَ عَمْرًا زَیْدٌ، عَمْرًا نَصَرَ زَیْدٌ.
3. موصوف or مضاف can also be مفعول به: سَلُوا اللّٰهَ عِلْمًا نَافِعًا، رَاَیْتُ غُلَامَ زَیْدٍ.
4. If there is any قرینه (indication) it is جائز (permissible) to omit (حذف) its فعل. Like if someone asks مَنْ رَاَیْتَ؟ (Who did you see?)In the answer it is said: زَیْدًا so its meaning will be: رَاَیْتُ زَیْدًا.

Exercise No.1

Q.1. What is مفعول به and what is its اعراب?

Q.2. How many مفعول به can be for a فعل?

Q.3. Can مفعول به come before فاعل or فعل?

Exercise No.2

Correct the following sentences.

1. مفعول به is مرفوع.
2. For one فعل, there can be three or four مفعول به.
3. مفعول به always come after فعل and فاعل.

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Exercise No.3

Recognize the مفعول بہ from the following sentences.

۱۔اِيَّاكَ نَعْبُدُ. ۲۔رَزَقَنَااللّٰهُ عِلْمًانَافِعًا. ۳۔رُمَّانًااَكَلَ بَكْرٌ. ۴۔اَنَااَحْتَرِمُ الْمُسْلِمِيْنَ. ۵۔رَاٰى فِيْلًاوَلَدٌ. ۶۔دَعَااَبِیْ اَخِیْ. ۷۔اَكَلَ الْكُمَّثْرٰى مُوْسٰى. ۸۔اِتَّقُوااللهَ. ۹۔اَعْطٰى زَيْدٌفَقِيْرًا رُوْبِيَةً. ۱۰۔لَقِيْنَاالْأُسْتَاذَ. ۱۱۔اَكْرَمْتُ اَخَازَيْدٍ. ۱۲۔رَاَيْتُ نَهْرَيْنِ فِی الْحَدِيْقَةِ. ۱۳۔اُحِبُّ رَبِّیْ. ۱۴۔اِشْتَرَيْتُ كُرَّاسَاتٍ. ۱۵۔اِتَّقِ دَعْوَةَالْمَظْلُوْمِ. ۱۶۔اِجْتَنِبُواالْخَمْرَ.

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Lesson No.31 الدرس الحادی والثلاثون

Chapter about مفعول فیہ

The place or time in which a فعل takes place is known as مفعول فیہ: دَخَلْتُ فِی الْمَدِیْنَۃِ یَوْمَ الْجُمْعَۃِ. مفعول فیہ is also known as ظرف.

Note:

If "فی"حرفِ جر is present in words before ظرف then ظرف will be مجرور and it is not known as مفعول فیہ and if حرف جر is محذوف then it will be منصوب and it will be known as مفعول فیہ.

Types of ظرف:

There are two types of ظرف:

1. ظرفِ زَمَانْ: The time in which فعل takes place: اَذْھَبُ غَدًا.
2. ظرفِ مَکَانْ: The place in which فعل takes place: صَلَّیْتُ خَلْفَ الْاِمَامِ.

That ظرف زمان which shows unspecified time that is known as ظرف زمان غیر محدود or ظرف زمان مبہم: صُمْتُ دَھْرًا.

And that ظرف زمان which shows a specific time is known as ظرف زمان محدود: صُمْتُ شَھْرًا.

Likewise that ظرفِ مکان which shows unspecified place is known as ظرف مکان غیر محدود or ظرف مکان مبہم: جَلَسْتُ اَمَامَ الْاَمِیْرِ.

And that ظرف مکان which shows a specific place is known as ظرف مکان محدود: دَخَلْتُ دَارًا.

Rules:

1. To bring فی before ظرفِ مبہم (زمان or مکان) is not جائز (allowed): قُمْتُ اَمَامَہٗ دَھْرًا.
2. To bring فی before ظرف مکان محدود is واجب (necessary): صَلَّیْتُ فِی الْمَسْجِدِ.

3. To bring فی before ظرف زمان محدود is جائز (permissible): قَامَ فِیْ لَیْلٍ، قَامَ لَیْلًا.
4. If there is any قرینہ (indication), to omit فعل of مفعول فیہ is permissible.e.g.If someone ask مَتٰی تَصُوْمُ؟ (When will you fast?) غَدًا (tomorrow) is said in its answer so it's meaning is اَصُوْمُ غَدًا (I will fast tomorrow).

Exercise No.1

Q.1. What is مفعول فیہ?

Q.2. What are ظرفِ زمان مبہم and ظرفِ زمان محدود?

Q.3. Before which ظرف, to bring فی is جائز, ناجائز or واجب?

Exercise No.2

Correct the following sentences.

1. مفعول فیہ is known as ظرفِ زمان.
2. Specific ظرف is known as ظرفِ مبہم.
3. To bring فی before ظرفِ زمان is واجب.
4. To bring فی before ظرفِ مکان is not جائز.

Exercise No.3

A. Separate مفعول فیہ and also tell that فی can come before or not.

۱۔وُلِدَ نَبِیُّنَا صلی اللہ علیہ وآلہ وسلم یَوْمَ الْاِثْنَیْنِ. ۲۔خَتَمْتُ الْقُرْآنَ لَیْلَۃَ الْقَدْرِ. ۳۔صَلَّیْتُ خَلْفَ الْاِمَامِ. ۴۔اَسْتَیْقِظُ وَقْتَ التَّهَجُّدِ. ۵۔اَتْلُو الْقُرْآنَ کُلَّ یَوْمٍ صَبَاحًا. ۶۔اُطِیْعُ الْوَالِدَیْنِ دَائِمًا. ۷۔اَصُوْمُ شَهْرَ رَمَضَانَ.

B. Correct the following sentences and also tell its reason.

۱۔اُصَلِّیْ مَسْجِدًا. ۲۔اَرْجِعُ فِیْ غَدًا. ۳۔اَحْفَظُ الدَّرْسَ دَارًا. ۴۔اَلْحُکْمُ فَوْقَ الْاَدَبِ. ۵۔دَرَسْتُ سِنُوْنَ. ۶۔لَااَقْرَءُ فِیْ خَلْفِ الْاِمَامِ.

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Lesson No.32 الدرس الثانی والثلاثون

Chapter about مفعول له and مفعول معه

Definition of مفعول له:

That مفعول because of which فعل takes place is known as مفعول له or مفعول لِاَجْلِهٖ: قُمْتُ اِكْرَامًا، سَئَلْتُ جَهْلًا.

1. مفعول له is منصوب but if there is حرف جر before it then it will be مجرور and in this case it will not be known as مفعول له: قُمْتُ لِلْاُسْتَاذِ، وَقَفْتُ مِنَ الْمَطَرِ، اُخِذَتْ اِمْرَاَةٌ فِیْ هِرَّةٍ.
2. If مفعول له is not a مصدر then حرف جر is necessary before it and if it is مصدر, then to bring حرف جر or not both are جائز (permissible): جِئْتُ لِلْمَاءِ، قُمْتُ اِكْرَامًا/لِلْاِكْرَامِ.

Definition of مفعول معه:

That مفعول which comes after that واؤ which is giving the meanings of مع (with)is known as مفعول معه. مفعول معه is always منصوب: جَاءَالْبَرْدُوَالْجُبَّاتِ.

1. If عطف is also جائز then to take it as عاطفه and in the meaning of مع, both are جائز if we take it as عاطفه, then the اسم after it will be according to its ماقبل in اعراب and if we take it in the meaning of مع then the اسم after it will be منصوب: جَاءَخَالِدٌوَزَيْدٌ، جَاءَخَالِدٌوَزَيْدًا.
2. If عطف is not جائز it is necessary to take it in the meaning of مع: جَاءَوَزَيْدًا.
3. That اسم which comes after مَعَ is not مفعول معه: ذَهَبْتُ مَعَ زَيْدٍ.

Exercise No.1

Q.1. What are مفعول له and مفعول معه and what is their اعراب?

Q.2. When is it necessary to bring حرف جر before مفعول له?

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Q.3. When is it permissible to take واؤ as عاطفه and to take it in the meaning of مع?

Exercise No.2

Correct the following sentences.

1. Because of which فعل takes place is known as مفعول له.
2. مفعول له is always منصوب.
3. If مفعول له is not a مصدر it is necessary to bring لام before it.
4. That اسم which comes after واؤ is known as مفعول معه.

Exercise No.3

A. Separate مفعول له and مفعول معه from the following sentences.

١۔اِحْمَرَّ وَجْهُهٗ غَضَبًا۔ ٢۔اَكَلْتُ وَزَيْدًا۔ ٣۔سَافَرْتُ طَلَبًا لِلْعِلْمِ۔ ٤۔قُمْتُ اِكْرَامًا لِلْاُسْتَاذِ۔ ٥۔سِرْتُ وَالنِّيْلَ۔ ٦۔آصَفُ ذَهَبَ وَزَاهِدًا۔ ٧۔تَرَكْتُ الْحَرَامَ حَيَاءً مِنَ اللهِ۔

B. Correct the following sentences.

١۔نَصَرَ الرَّجُلُ وَنَاصِرٍ۔ ٢۔جِئْتُ كِتَابًا۔ ٣۔سَمِعْتُ وَخَالِدٍ۔ ٤۔دَخَلْتُ الدَّارَ مَطَرًا۔ ٥۔صَلَّيْتُ وَالْمُسْلِمُوْنَ۔ ٦۔نَجَحَ رَجُلٌ كَلْبًا۔ ٧۔زَلَّتْ رِجْلُ وَلَدٍ وَحْلًا۔

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Lesson No.33 الدرس الثالث والثلاثون

Chapter about حال

That word which shows the condition of فاعل or مفعول‌به is known as حال, and that فاعل or مفعول‌به is known as ذوالحال: ضَرَبْتُ زَيْدًا قَائِمًا، لَقِيْتُ زَيْدًا رَاكِبِيْنِ.

Rules:

1. حال is always منصوب and نکرہ and ذوالحال is according to عامل and mostly it is معرفہ: جَاءَ زَيْدٌ رَاكِبًا، رَأَيْتُ زَيْدًا رَاكِبًا.
2. حال comes after ذوالحال but if ذوالحال is نکرہ and it is not مجرور then to bring حال before ذوالحال it is necessary: جَاءَ رَاكِبًا رَجُلٌ، رَأَيْتُ رَاكِبًا رَجُلًا.
3. If حال is مفرد it must be according to ذوالحال in being واحد, تثنیہ, جمع, مذکر and مؤنث: جَاءَ الرَّجُلُ رَاكِبًا، جَاءَتِ الْمَرْأَةُ رَاكِبَةً، جَاءَ الرَّجُلَانِ رَاكِبَيْنِ، جَاءَتِ الْمَرْأَتَانِ رَاكِبَتَيْنِ، جَاءَ الرِّجَالُ رَاكِبِيْنَ.
4. If حال is جملہ‌اسمیہ there must be a واؤ and ضمیر or anyone of them in it: اُدْعُ اللّٰهَ وَاَنْتَ مُوْقِنٌ، لَا تَأْكُلْ وَالطَّعَامُ حَارٌّ، رَجَعَ الْقَائِدُ هُوَ فَاتِحٌ.
5. If حال is جملہ‌فعلیہ and it is starting with فعل‌ماضی so there must be قد in the beginning: جَاءَ زَيْدٌ قَدْ قُمْتُ.
6. And if it is starting with فعل‌مضارع then there must be a ضمیر according to ذوالحال: جَاءَ يَرْكَبُ.

Exercise No.1

Q.1. What are حال and ذوالحال and what is their اعراب?

Q.2. When is it necessary to bring حال before ذوالحال?

Q.3. If حال is مفرد, in which things it must be according to ذوالحال?

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Q.4. If حال is جملہاسمیہ or جملہفعلیہ, which thing is necessary in it?

Exercise No.2

Correct the following sentences.

1. That اسم which shows the condition of فاعل or مفعول is known as حال.
2. حال and ذوالحال are منصوب.
3. ذوالحال is always معرفہ.
4. If ذوالحال is نکرہ, to bring حال before it is necessary.

Exercise No.3

A. Specify حال and ذوالحال from the following sentences.

١.ذَهَبَ الْحَاجُّ مَاشِيًا. ٢۔لَاتَشْرَبِ الْمَاءَ كَدِرًا. ٣۔نَزَلَ الْمَطَرُ غَزِيْرًا. ۴۔ لَاتَحْكُمْ غَضْبَانَ. ۵۔لَاتَقْرَءْوَالنُّوْرُ ضَئِيْلٌ. ٦۔فَرَّالسَّارِقُ يَرْكَبُ. ۷۔ اِجْتَهِدْ صَغِيْرًا. ٨۔كُنْتُ نَبِيًّا وَّآدَمُ بَيْنَ الرُّوْحِ وَالْجَسَدِ.

B. Correct the following sentences.

١۔جَاءَ الرِّجَالُ رَاكِبُوْنَ. ٢۔لَاتَشْرَبِیْ قَائِمًا. ٣۔مَرَرْتُ قَائِمًا بِرَجُلٍ. ۴۔ اُخِذَ الرَّجُلَانِ فَارَّانِ. ۵۔جَاءَتِ النِّسَاءُ رَاكِبَاتً. ٦۔ذَهَبَ وَلَدُ رَاجِلًا.

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Lesson No.34 الدرس الرابع والثلاثون

Chapter about تمییز

That اسمِ نکرہ which removes ابہام (doubt) from anything is known as تَمْیِیْزٌ or مُمَیِّزٌ and the thing from which it removes doubt is known as مُمَیَّزٌ: عِشْرُوْنَ قَلَمًا.

Types of تمییز:

There are 2 types of تمییز: 1. تمییز عَنِ الذَّاتُ. 2. تمییز عَنِ النِّسْبَۃُ.

1. **تمییز عن الذات:**

That تمییز which removes ابہام from مبہم ذات (doubtful being), this مبہم ذات is commonly a quantity(counting, weight or measure etc.):

لِزَیْدٍ عِشْرُوْنَ دِرْھَمًا، عِنْدِی رِطْلٌ زَیْتًا، ھٰذَا صَاعٌ بُرًّا، عِنْدَ خَالِدٍ شِبْرٌ اَرْضًا.

And sometimes this مبہم ذات is other then a quantity: خَاتَمٌ ذَھَبًا.

2. **تمییز عن النسبۃ:**

That تمییز which removes ابہام from any مبہم نسبت (doubtful relation) this مبہم نسبت will beeither in جملہ فعلیہ: أَعْجَبَنِیْ شَرَافَۃُ زَیْدٍ نَفْسًا. Or in اضافت: اَنَا اَکْثَرُ مِنْکَ مَالًا. Or in شبہ جملہ: حَسُنَ زَیْدٌ خُلْقًا.

Rules:

1. تمییز is always نکرہ as it is clear from above mentioned examples.
2. تمییز is always منصوب but if ممیَّز is مضاف towards it than it will be مجرور: عِنْدِیْ شِبْرُ اَرْضٍ، بِعْتُ صَاعَ بُرٍّ، ھٰذَا عِقْدُ فِضَّۃٍ.
3. If ممیز is a ذات (being) it is permissible to make it مضاف towards its تمییز.

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Exercise No.1

Q.1. What are تمییز and ممیَّز?

Q.2. What are تمییزعن الذات and تمییزعن النسبة?

Q.3. What is مبہم ذات?

Q.4. In which things مبہم نسبت can be?

Q.5. What is the اعراب of تمییز?

Exercise No.2

Correct the following sentences.

1. That اسم معرفہ which removes ابہام from anything is known as تمییز.
2. That thing from which ابہام is removed is known as ممیّز.
3. مبہم ذات is usually a number.
4. مبہم نسبت exists only in جملہ اسمیہ.

Exercise No.3

A. Recognize the تمییز from the following sentences.

۱۔بِعتُ مَنًّابُرًّا بِمِائَةِرُوْبِيَةٍ. ۲۔فِی الْبَیْتِ صَاعٌ تَمْرًا. ۳۔رَاَیْتُ اَحَدَعَشَرَ کَوْکَبًا. ۴۔فَجَّرْنَاالْاَرْضَ عُیُوْنًا. ۵۔اَلدَّارُطَیِّبَةٌ فَسَاحَةً. ۶۔لِیْ خَاتَمٌ فِضَّةً. ۷۔اَلسَّنَةُاِثْنَاعَشَرَشَھْرًا. ۸۔اَنَااَکْثَرُمِنْکَ تَجْرِبَةً. ۹۔عِنْدِیْ رِطْلٌ سَمَنًا. ۱۰۔عِنْدَہٗ ذِرَاعٌ حَرِیْرًا. ۱۱۔مَلَئْتُ الْکَاْسَ لَبَنًا. ۱۲۔مَاعِنْدِیْ شِبْرٌاَرْضًا. ۱۳۔رَبِّ زِدْنِیْ عِلْمًا.

B. Correct the following sentences.

۱۔اَخَذْتُ عِشْرِیْنَ الدِّرْھَمَ. ۲۔عِنْدَھَاسِوَارُذَھَبٍ. ۳۔عِنْدَہٗ رِطْلُ زَیْتًا.

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Lesson No.35 الدرس الخامس والثلاثون

Chapter about مستثنی

That اسم which is taken out from the حکم of some اسم via کَلِمَۂاِسْتِثْنَاء is known as مُسْتَثْنٰی and that اسم from whose حکم it is taken out is known as مُسْتَثْنٰیمِنْہُ: قَامَالْقَوْمُاِلَّازَیْدًا.

(In this example اَلقَوْمُ is مستثنیمنہ and زید is مستثنی.)

کلماتِاستثناء:

Total کلمات of استثناء are eleven:

اِلَّا،غَیْرَ،سِوٰی،سِوَاءَ،خَلَا،مَاخَلَا،عَدَا،حَاشَا،لَیْسَ and لَایَکُوْنُ

Types of مستثنی:

There are two types of مستثنی:

1. مستثنیمُتَّصِلْ. 2. مستثنیمُنْقَطِعْ.

That مستثنی which was including in مستثنیمنہ before استثناء is known as مستثنیمُتَّصِلْ: جَاءَالْقَوْمُاِلَّازَیْدًا.

That مستثنی which was not including in مستثنیمنہ before استثناء is known as مستثنیمُنْقَطِعْ: جَاءَالْقَوْمُاِلَّاحِمَارًا.

Note:

The کلام which does not have نفی, نہی or استفہام is known as کَلَامِمُوْجَبْ: جَاءَالْقَوْمُاِلَّازَیْدًا.

And the کلام which has نفی, نہی or استفہام is known as کَلَامِغَیْرِمُوْجَبْ: مَاجَاءَالْقَوْمُاِلَّازَیْدًا،لَاتُکْرِمِالْقَوْمَاِلَّابَکْرًا،اَقَامَاَحَدٌاِلَّابَکْرًا.

اعراب of مستثنی:

1. اعراب of مستثنیمفرغ (that مستثنی whose مستثنیمنہ is محذوف) is according to its عامل: لَایَرُدُّالْقَضَاءَاِلَّاالدُّعَاءُ،مَالَقِیْتُاِلَّابَکْرًا.

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2. مستثنی is مجرور always after غَیْرَ, سِوٰی, سَوَاءَ and mostly after حَاشَا: جَاءَالْقَوْمُ غَیْرَزَیْدٍ، مَاجَاءَالْقَوْمُ سِوٰی خَالِدٍ، ضَرَبَ الْقَوْمُ حَاشَابَکْرٍ.
3. If مستثنیٰ غیرمفرغ is after اِلَّا in کلام غیرموجب it can be both; منصوب and according to عامل both: مَاجَاءَالْقَوْمُ اِلَّاخَالِدًا/اِلَّاخَالِدٌ.
4. مستثنی is منصوب in four cases:
   a. Always after مَاخَلَا، مَاعَدَا، لَیْسَ، لَایَکُوْنُ and mostly after خَلَا and عَدَا: جَاءَالْقَوْمُ مَاخَلَابَکْرًا، نَصَرَالْقَوْمُ خَلَازَیْدًا.
   b. If مستثنی is منقطع: جَاءَالْقَوْمُ اِلَّافَرَسًا.
   c. If مستثنی comes before مستثنیٰ منه: جَاءَاِلَّازَیْدًاقَوْمٌ.
   d. If مستثنی comes after اِلَّا in کلامِ موجب: جَاءَالْقَوْمُ اِلَّازَیْدًا.

Note:

The اعراب of غَیْرُ is the same like the اعراب of مستثنی after اِلَّا:

a. مَاجَاءَغَیْرُبَکْرٍ، مَالَقِیْتُ غَیْرَخَالِدٍ. (here مستثنی is مفرغ)
b. مَاجَاءَالْقَوْمُ غَیْرَزَیْدٍ/غَیْرُزَیْدٍ. (here مستثنی is مفرغ in کلام غیرموجب)
c. جَاءَالْقَوْمُ غَیْرَفَرَسٍ. (here مستثنی is منقطع)
d. جَاءَغَیْرَزَیْدٍالْقَوْمُ. (here مستثنی is before مستثنیٰ منه)
e. جَاءَالْقَوْمُ غَیْرَزَیْدٍ. (here مستثنی is in کلام موجب)

Exercise No.1

Q.1. What are مستثنی and مستثنیٰ منه?
Q.2. How many are the types of مستثنی? Mention them.
Q.3. Explain the اعراب of مستثنی.
Q.4. What are کلام موجب and کلام غیرموجب?
Q.5. What are مستثنیٰ مفرغ and مستثنیٰ غیرمفرغ?
Q.6. Explain the اعراب of غیر in استثناء.

Exercise No.2

Correct the following sentences.

1. That اسم which is taken out from the حکم of some اسم is known as مستثنی.
2. مستثنیمفرغ is مرفوع.
3. مستثنی is منصوب after غیر.

Exercise No.3

A. Recognize مستثنی and مستثنیمنه also tell the اعراب of مستثنی and غیر.

۱۔قَامَ التَّلَامِیْذُ اِلَّا ھِرَّۃ. ۲۔نَامَ الْاُسْرَۃُ غَیْرَبَکُر. ۳۔مَا کَذَبَ سِوٰی اِمْرَاَۃ اَحَدٌ. ۴۔ذَھَبَ الْقَوْمُ خَلَازَیْد. ۵۔لَایَمَسُّ الْقُرْآنَ اِلَّا طَاھِر. ۶۔حَفِظَ الطُّلَّابُ غَیْرُ وَاحِد. ۷۔نَصَرَ الْقَوْمُ لَایَکُوْنُ زَیْدًا.

B. Correct the following sentences.

۱۔نَبَحَ الْکِلَابُ اِلَّا قِطٌّ. ۲۔فَازَ الْاَوْلَادُ غَیْرُ وَلَدٍ. ۳۔مَاقَامَ اِلَّا ابْنَۃٌ اَحَدٌ. ۴۔مَافَرَّ غَیرَبَکْرٍ. ۵۔کَرَّ الْجُنْدُ مَاعَدَا عِمْرَانُ. ۶۔مَا اَکْرَمَ اِلَّا زَیْدًا. ۷۔مَاضَرَبْتُ غَیْرُ بَکْرٍ. ۸۔لَایَزِیْدُ فِی الْعُمْرِ اِلَّا الْبِرِّ.

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Lesson No.36 الدرس السادس و الثلاثون

Chapter about types of فعل and its عمل

فعلِ مَعْرُوْف and فعلِ مَجْهُوْل:

That فعل which is related to فاعل is known as فعل معروف: جَاءَزَيْدٌ. That فعل which is related to مفعول is known as فعل مجهول: سُرِقَ مَتَاعٌ.

فعلِ لَازِم and فعلِ مُتَعَدِّی:

That فعل whose مفعول به cannot come is known as فعل لازم: جَلَسَ زَيْدٌ. That فعل whose مفعول به can come is known as فعل متعدی: نَصَرَ زَيْدٌ ضَعِيفًا.

Types of فعل متعدی:

There are 3 types of فعل متعدی:

1. That فعل متعدی which has only one مفعول به: اَكْرَمْتُ زَيْدًا.
2. That فعل متعدی which has two مفعول به: اَعْطَيْتُ زَيْدًا قَلَمًا.
3. That فعل متعدی which has three مفعول به: اَخْبَرْتُ زَيدًا بَكْرًا عَالِمًا.

عمل of فعل:

فعل معروف gives رفع to فاعل and فعل مجهول gives رفع to نائب الفاعل other than this both فعل give نصب to following six اسماء:

1. **مفعولِ مطلق:** قَامَ زَيْدٌ قِيَامًا، نُصِرَ زَيْدٌ نَصْرًا.
2. **مفعولِ فيه:** صَامَ بَكْرٌ يَوْمًا، اُخِذَ سَارِقٌ لَيْلًا.
3. **مفعولِ معه:** جَاءَ الْبَرْدُ وَالْجُبَّاتِ، رُاِیَ الْاَسَدُ وَالشَّاةَ.
4. **مفعولِ له:** قَامَ زَيْدٌ اِكْرَامًا، ضُرِبَ خَالِدٌ تَادِيْبًا.
5. **حال:** جَاءَ زَيْدٌ رَاكِبًا، نُصِرَ زَيْدٌ فَقِيْرًا.
6. **تمييز:** طَابَ زَيْدٌ نَفْسًا، زِيْدَ زَيْدٌ عِلْمًا.

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And فعل متعدی also gives نصب to مفعول به: نَصَرَ زَيْدٌ عَمْرًا.

Exercise No.1

Q.1. What are فعل معروف and فعل مجهول?

Q.2. What are فعل لازم and فعل متعدی and what is their عمل?

Q.3. How many are the types of فعل متعدی?

Exercise No.2

Correct the following sentences.

1. That فعل which is related to فاعل is known as فعل مجهول.
2. That فعل whose مفعول به comes is known as فعل لازم.
3. Every فعل gives رفع to فاعل and six اسماء.
4. فعل can also have four مفعول به.

Exercise No.3

Explain the عمل of فعل in the following sentences.

۱۔قَالَ رَسُوْلُ اللهِ صلی اللہ علیہ وآلہ وسلم۔ ۲۔سَافَرَ الْاَخَوَانِ رَاجِلَيْنِ۔ ۳۔يَحُجُّ الْمُسْلِمُوْنَ بَيْتَ اللهِ۔ ۴۔ذَهَبَتْ سُعَادُ صَبَاحًا۔ ۵۔شُرِبَ لَبَنٌ شَرْبَةً۔ ۶۔اُعْطِىَ الْفَقِيْرُ دِيْنَارًا۔ ۷۔شَرِبْتُ مَاءَ زَمْزَمَ قَائِمًا۔ ۸۔قَضَى الْقَاضِىْ قَضِيَّةً۔ ۹۔جَاءَ اَخُوْكَ مَسْرُوْرًا۔ ۱۰۔اِمْتَلَاَ الْاِنَاءُ مَاءً۔

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Lesson No.37 الدرس السابع والثلاثون

Chapter about مرفوعات،منصوبات،مجرورات

Following eight types of اسماء are مَرْفُوْع:

١۔فَاعِلْ. ٢۔نَائِبُ الْفَاعِلْ. ٣۔مُبْتَدَا. ٤۔خَبَرْ. ٥۔اِسْم of اَفْعَالِ نَاقِصَهْ. ٦۔اِسْم of مَا and لَا. ٧۔خَبَرْ of حُرُوْفِ مُشَبَّهْ بِالْفِعْل. ٨۔خَبَرْ of لَائے نَفِیِ جِنْس.

Following twelve types of اسماء are مَنْصُوْب:

١۔مَفْعُوْلِ بِه. ٢۔مَفْعُوْلِ مُطْلَق. ٣۔مَفْعُوْلِ لَهْ. ٤۔مَفْعُوْلِ مَعَهْ. ٥۔مَفْعُوْلِ فِيْهِ.

٦۔حَالْ. ٧۔تَمْيِيْز. ٨۔مُسْتَثْنٰی. ٩۔خَبَرْ of اَفْعَالِ نَاقِصَهْ.

١٠۔خَبَرْ of مَا and لَا. ١١۔اِسْم of حُرُوْفِ مُشَبَّهْ بِالْفِعْل. ١٢۔اِسْم of لَائے نَفِیِ جِنْس.

Following two types of اسماء are مَجْرُوْر:

١۔مُضَافْ اِلَيْهِ ٢۔مَدْخُوْلْ of حَرْفِ جَر(On which حرفِ جر enters).

Note:

تابع of any مرفوع will be مرفوع, تابع of any منصوب will be منصوب, تابع of any مجرور will be مجرور. مضارع is also مرفوع, منصوب and مجزوم. Chapter about توابع will come in The Summary of Nahw (Part 2) ان شاء اللہ عزوجل and detail of all other mentioned things passed in previous lessons.

بحمد اللّٰہ تعالیٰ و کرمہ قد تم
ترجمۃ الجزء الاول من "خلاصۃ النحو"

ABU-E-HAMMAD MUHAMMAD SIBTAIN RAZA ATTARI